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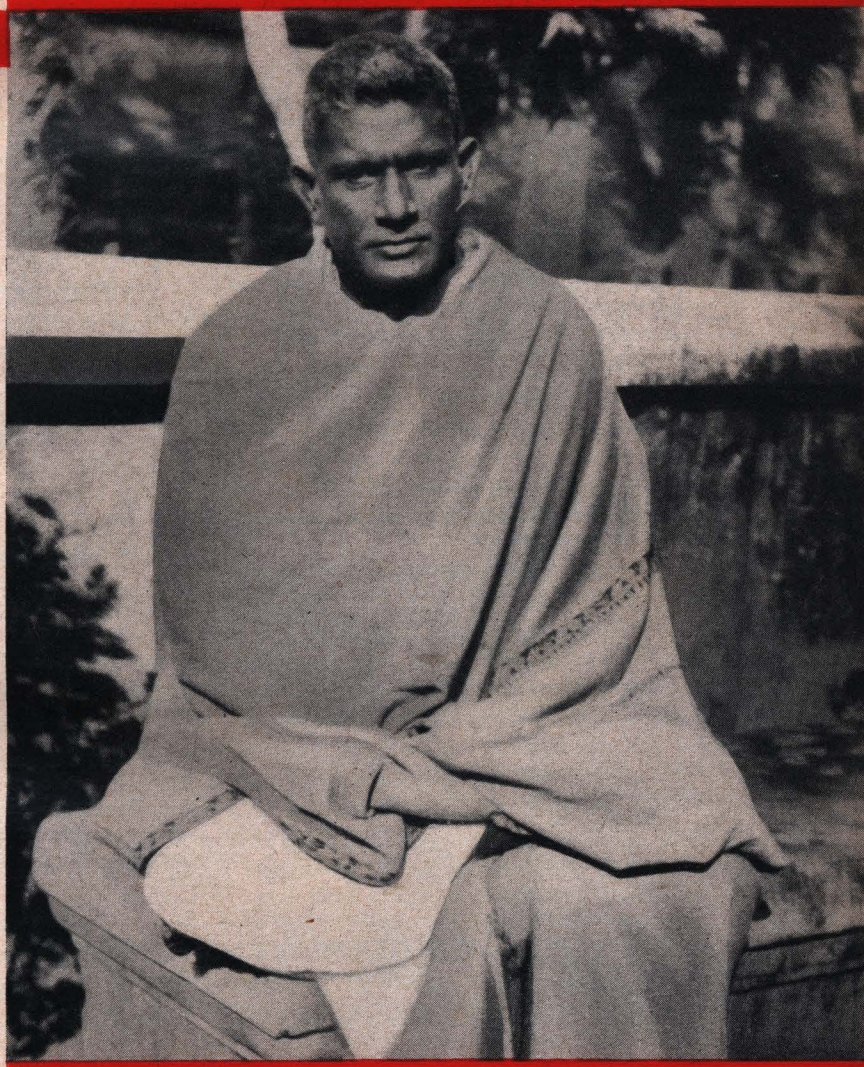
NDIAN FRIEND

THE MISSIONARY HERALD



OF THE
BAPTIST MISSIONARY
SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

19th November, Miss L. M. Reece, from Kekirawa.

5h December, Rev. H. W. Carter, from Lungleh.

Departures

15th November, Miss W. N. Birch, for Lisbon, *en route* for San Salvador.

23rd November, Dr. Dorothy Daintree, for Bombay.

28th November, Miss L. K. Drake, for Cuttack; Miss D. M. Webb and Nurse M. W. Shearer, for Udayagiri; Miss M. B. Pearson, Miss H. Walley, Nurse E. Farnsworth and Miss V. G. Timms, for Bhiwani; Nurse E. Checketts, for Palwal; Nurse C. R. Wynd, for Chandraghona; Miss I. R. Green, for Barisal; Miss E. Walter, for Gaya; Miss M. Bion (retired), for Monghyr; Miss J. Parker Gray (fiancée of Dr. S. F. Thomas, of Udayagiri); Rev. G. H. C. Angus, for Serampore, and Rev. D. V. Gibbon, for Delhi.

3rd December, Rev. L. J. Weeks, for Yalemba.

11th December, Rev. and Mrs. D. T. Roberts and Rev. B. Pradhan, for Cuttack; Miss E. F. Drayson, for Barisal; Mrs. E. L. Wenger, for Serampore; Miss I. D. Johnson, for Balangir; and Rev. H. W. Nicklin, for Bishnupur.

Expected Departures

During January, Miss M. Davies and Miss D. I. Cordle, for Bengal; Miss M. H. Langley and Miss I. G. West, for Delhi; Miss E. M. Oliver, for Lungleh; Mrs. H. D. Northfield, for Dacca; Rev. and Mrs. R. C. Cowling, for Palwal; Rev. S. E. E. Payne, for Bengal or Orissa; Rev. and Mrs. A. R. Neal for Yalemba; Dr. and Mrs. J. Jones, for Bolobo; Rev. and Mrs. B. J. Keogh, for Kibentele, and Rev. and Mrs. J. Russell, for San Salvador.

Death

25th October, at Agra, Mrs. S. Isaac.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, £20; A Well Wisher (sale of two half-sovereigns), £1 19s.; *Baptist Times* Reader, 5s.; For Congo from Histon, 5s.; Quester-Bournemouth, 10s.; R. A. B., 10s.; S. A. W., 15s; Anonymous, Rochdale, £50.

Medical Fund:—Miss Daphne Newton, £3.

Deficit Fund:—Anonymous, £2; E. T., Theydon Bois, 10s.; L. C. S., £5; Petite, 10s.; Spero, 5s.

Gift Week Fund:—Anonymous, 5s.; Anonymous, £1; A. & E. S., 3s. 6d.; A. G. G., £1 10s.; A Lover of Missions, £1; An unattached member at Mill Hill, N.W.7, 5s.; Kirby-Cheshire, £1; Mrs. B. M. A. Wall, 10s.; Widow-Aberdeen, £1.

China Relief Fund:—Quester-Bournemouth, 10s.

BAPTIST MISSIONARY SOCIETY

19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited."

Telegrams: "ASIATIC, FLEET, LONDON."
Telephone No.: HOLBORN 5882.

NOMINATIONS FOR GENERAL COMMITTEE

CHURCHES and personal members of the Society are reminded that they have the right of making nominations for members of the B.M.S. Committee. All nominations must reach the Home Secretary at the Mission House not later than January 31st, 1939. After the closing of the Nominations List, the names of those nominated are sent to the various areas, and the churches are given the opportunity of voting for the Committee for the ensuing year.

* * * *

STAMP BUREAU

YOU can assist the B.M.S. by dealing with the Foreign Stamp Bureau, which is in the charge of Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon. Packets (all different) for 7½d., 1s. 1½d., and 2s. 6d., post free, will be sent on application, and also approval books.

* * * *

"PRECIOUS JEWELS"

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

* * * *

OUR COVER PICTURE

OUR cover picture is of Khetro Babu, a trusted friend of the missionaries at Bishnupur, in Bengal. It is from a photograph taken by the Rev. R. V. Emery, now of Rangamati.

* * * *

A NEW MISSIONARY FILM

"AMONG Old and Young in Congo" is the title of the latest reel added to our film library. This gives glimpses of three of our Lower River stations and shows our missionaries actually at work. Films are an excellent means of propaganda in these "black-out" days, and the Society has a good selection of 16-mm. size, showing work in India, China, Ceylon and Congo. Hire charges are from 3s. 6d. per reel. Write for further particulars to the Rev. B. Grey Griffith, B.D., 19, Furnival St., London, E.C.4.

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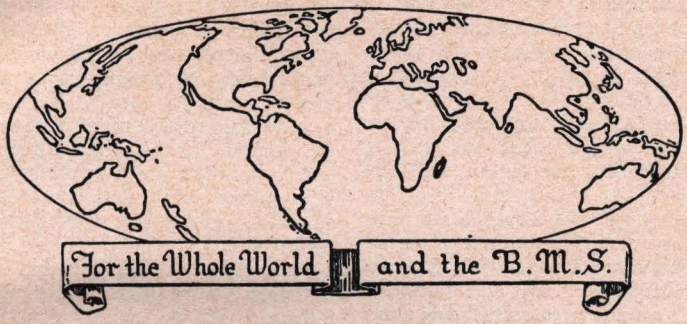
The Missionary Herald

VOL. 122. JANUARY, 1940 No. 1.



"HOPE THOU IN GOD"

A New Year's Word from the President of the Baptist World Alliance

THE New Year opens upon a world in which war is the dominant fact. Waging war, or feverishly preparing for war, or taking costly precautions against war : is there a single community on earth that is not in one or other of these ways directly involved ? The world is so far unified that the clang of Thor's hammer resounds everywhere with stunning effect, and sets up vibrations that shake the walls and the very foundations of all social organisation and culture. No isolation is possible : the devastating effects of man's unreason, which is but an expression of man's sin, are brought home to the whole race. The wisdom of well-intentioned statesmen is utterly inadequate to check the devouring evil. " Hard facts," in other words the visible and calculable factors of the situation, point at best to local and temporary interruptions of pressure, brief periods of armistice in an age of wars, and the steady subversion of our civilization.

" Not a happy opening," you will say, " for a New Year's message. Are the visions of prophets then mere illusion ? Has all the earnest thought of Christian idealists been wasted ? Are we finally to yield to despair ? " Emphatically, No ! But we have to clear our minds of falsehood. We have been victims of an ill-founded optimism. It was formerly based on belief in the inevitability of progress : when that belief was shattered the optimism still persisted, resting on belief in the adequacy of man. At last we are driven to recognize that even the finest efforts of idealism are frustrated, or diverted to calamitous issues, through man's lack of moral and spiritual resources. " Only changed men can make a new world." That was the central message of the Atlanta Congress, as we faced the facts. Our hope issues from despair of man in himself. Optimism has no true and enduring foundation except in God, Whose grace and truth in Jesus Christ create new men. From the unsearchable riches of Christ—and nowhere else—must be derived the moral and spiritual equipment for the attainment of ideals that otherwise remain but a mocking " will o' the wisp." " Our sufficiency is of God " is tremendously and *terribly* true. May the war, whose lurid light has revealed the depth of their need, prove His instrument to bring men of all races to a sense of God, a firm and unshakable faith, a new—should I not say a Pentecostal ?—fellowship of purity, power, and love ! I cannot even outline what such an experience might imply, but as I face the New Year this is my prayer for myself and for all.

J. H. RUSHBROOKE

The Call from Overseas

IN a recent pastoral letter read in all parish churches, the Archbishops of Canterbury and York made an urgent and weighty plea for the maintenance during the war of the full support from this country of the younger Churches in other lands. "It would indeed be an act of betrayal if at this crisis in human history we withheld the support on which they have the right to rely." The work of the missionary societies, they urge, "must not be suspended or even reduced during the war. For this would mean the loss of opportunities which may not return, and the surrender of key-posts which may not be recovered. Throughout the struggle our first loyalty must always be to the kingdom of God. Our Lord's commission to His Church is 'to make disciples of all the nations.' Not even in the urgent pressure of this time of war may we without unfaithfulness neglect that supreme obligation."

We trust that this fine lead will be heeded far beyond the borders of the Church of England.

* * * *

A January Appeal

FOR many years now the January Communion Service has been associated with an opportunity of contributing to the support of the widows and orphans of Baptist missionaries and those now on the retired list. We trust that this special privilege and responsibility will not be forgotten amid the many other claims of the hour.

World Day of Prayer

"*IN quietness and confidence shall be your strength*" is the theme for the observance of the *World Day of Prayer*, on *February 9th*, 1940. We have word that several new centres kept this day in 1939. News came to us from many parts of our mission fields, telling how the women gathered together in thankfulness and anticipation of such an opportunity of joining with women all the world over to pray. To unite thus in prayer and intercession with the thousands of women throughout Christendom must surely have a mighty influence upon all who shared in it, and demonstrates the real spiritual unity that underlies all external differences.

As Baptists in this country, in 1940 we are to observe a Women's Week of Witness from February 5th to 11th, and to join with our friends in other denominations on Friday, February 9th in the World Day of Prayer. Let us remember this date and seek to take our share in filling the churches, as we realise the tremendous need for prayer to-day. It is hoped that local committees will meet to discuss arrangements as soon as possible. If there is no World Day of Prayer Committee in your district, perhaps you could invite a few representative women to your house and enlist their help. Descriptive leaflets for distribution may be obtained from Mrs. A. R. Hatley, 28, Folkestone Road, London, E.17.

K. M. H.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of January.

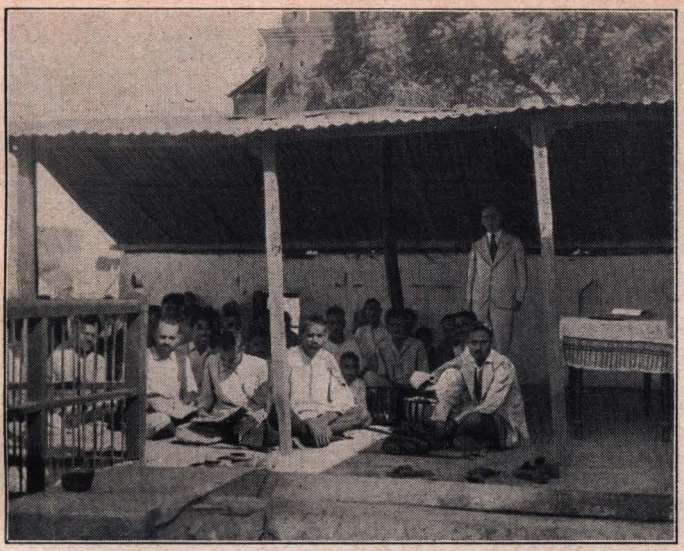
"Forget them not, O Christ, who stand
Thy vanguard in the distant land."

JANUARY.

1. Rev. D. N. C. PIPER, Palwal.
   Rev. V. J. JASPER, (*in Peking*).
3. Miss W. FITZHENRY, Dholpur.
   Rev. A. W. HILLARD, Bembe.
6. Miss G. M. HICKSON, Tsinanfu (*at Chengtu*).
9. Mrs. R. C. SALMON, Kinshasa (*on furlough*).
10. Mrs. B. W. F. FELLOWS, Cuttack.
    Nurse THROUP, Palwal.
11. Mrs. E. R. LAZARUS, Cuttack.
13. Rev. W. G. D. GUNN, Sianfu.
14. Mrs. E. L. WENGER, Serampore.
    Nurse C. R. WYND, Chandraghona.
15. Dr. J. W. BOTTOMS, Chandraghona.
18. Rev. C. E. PUGH, Kinshasa.

JANUARY.

18. Miss J. F. ROBB, Delhi.
20. Mrs. J. S. HARRIS, Chowtsun (*in England*).
    Mrs. T. C. VICARY, Berhampore, Bengal.
21. Mrs. V. E. W. HAYWARD, Sinchow (*in Peking*).
23. Dr. TREVOR KNIGHTS, Yakusu.
26. Mrs. T. D. WILLIAMS, Howrah.
    Mrs. C. B. YOUNG, Delhi.
    Nurse TIMMINS, Chandraghona.
27. Dr. LAURENCE INGLE, Tsinanfu (*in England*).
28. Dr. J. G. JONES, Bolobo.
29. Dr. HANDLEY STOCKLEY, Sianfu.
30. Mrs. T. S. HOWIE, Agra.



A CHURCH FOR GANTALS, DELHI. SHOEMAKERS—OUTCASTES, WITH REV. A. M. McANDREW IN SHADE

THE WAR AND OUR WORK IN INDIA

A LETTER FROM THE INDIAN FIELD SECRETARY

MY DEAR MR. EDITOR,

Thank you for your letter asking me to write an article for the HERALD dealing with the work of the B.M.S. in India in relation to the war. It is really too early yet to know what effect the war is going to have upon our work in India.

We are grateful to the Secretaries of the Society for stressing the importance of maintaining our missionary work to the limit of our faith and resources, for reminding us of the added need for such work at the present time, and for urging us to continue to carry on our constructive and distinctively spiritual work throughout the war period. This courageous outlook will surely find a ready response in the hearts of all our missionaries.

The news received that, in spite of the risks involved, large numbers of our missionaries now on furlough, as well as new missionaries, have expressed themselves as desirous of returning to India, is very encouraging, and it is good to know that steps are being taken to secure passages for them. For some this will mean separation from wives and children at this anxious time, and we realise that this means a great sacrifice on their part.

The intention to send out new missionaries during the war period as opportunity offers is very welcome. In the event of it proving impossible to send out new missionaries from England the need might be met by the provision of funds by the Society for the appointment of well-qualified Indian missionaries, when such are available. Such an arrangement would be very acceptable to the church councils and would avoid both the expense and danger of ocean passages at the present time.

The need for missionary work in India is more urgent than ever before, and the difficulties that confront us must be regarded as a call to advance.

IN many parts of our field there are at the present time many opportunities for fruitful evangelistic work. A recent survey of Bengal has declared that the Baptist work among the Haris in North Bengal is one of the most promising pieces of work in the whole of the province, and there are splendid openings, too, for work amongst other low-caste people and aborigines in other parts. At Mollahat in the Khulna district there are a group of inquirers and some have been baptized, and it is hoped that this movement in one of our older districts will increase. There is a very promising response at the present time also amongst the Chamars in North India, particularly in the Baraut, Palwal and Dholpur areas,

and a group of sweepers at Agra are under instruction. A forward movement has been in progress in Orissa during this year, and special meetings are being held in all the main centres.

There have been no new regiments raised in India so far, and consequently no call for army chaplains or doctors. I have had a few letters from missionaries with regard to offering for chaplaincy work if a need for chaplains arises.

SINCE the declaration of war the Viceroy has had interviews with the leaders of all the important political parties in India. The largest and most important body is the Congress, but the Moslem League is also of great importance. The Congress leaders, with whom Mr. Gandhi still has great influence, have unequivocally condemned the aggression of the Nazi Government, but are hesitant about expressing their own attitude to the war until they have more information with regard to the war aims of the Allies and the prospect of India obtaining political independence. To these inquiries replies have been given and an assurance that after the war steps shall be taken towards the attainment of Dominion status, but it seems doubtful whether this will satisfy the Congress leaders. All missionaries who are working among students and educated people at the present time have a very great opportunity in contacts with young men and those who are influencing India's future.

The emphasis which we must make in our work at the present time is on the building up of the Church of Christ in India. New Christians need shepherding and forming into churches, the churches need pastors, churches need to be associated together for their mutual strength, there needs to be constant watchfulness and a continuous effort made to arouse the churches to evangelistic effort and to encourage them to carry the Gospel to those around them. Only so can India be won for Christ. We must do everything possible to establish a strong and growing Church in India, but it will be many years yet before the Indian Church can do without help from the West.

A sustained effort has been made during the last twelve months to raise more money in India from Church members for the work of the Church Councils. There has been an encouraging response and new pieces of work have been started and new missionaries appointed, but the churches are still far from being self-supporting. It must be borne in mind, though, that this land is constantly at the mercy of floods, cyclones, famine, pestilence, and hardly a year passes but the people in one area or another are faced with starvation. At present one of our largest district unions is Rs.3,000 behind what it was hoped they would contribute and what was needed for the carrying on of the work, on account of the floods last year which completely destroyed the crops. In view of the poverty of the Christian community as a whole and the extent of illiteracy, one wonders whether it is really right to expect any very great increase in giving on the part of the Christians. The average annual income of a family of five or six in the district mentioned above is a total of £8 for the whole family. The average annual expenditure of almost all the families is more than their annual income, with the result that the community as a whole is getting more and more into debt.

SHORTLY after the declaration of war I turned up the *International Review of Missions* for October, 1914, and found there an article by Dr. J. H. Oldham, entitled " The War and Missions," and as I read that article it seemed as though what Dr. Oldham wrote twenty-five years ago could be applied almost word for word to the present situation. The article ended with these words :

> " The only possible danger for missionary work is that those engaged in it should have too small a faith in what God's love and power can do. Planting our feet firmly on the revelation of God which Christ brought us, we lift up our eyes again to the great task seen by the World Missionary Conference, and while deep is calling unto deep, and many waves and billows may pass over us, we are able to say confidently with the psalmist : ' Why art thou cast down, O my soul ? And why art thou disquieted within me ? Hope thou in God : for I shall yet praise Him who is the health of my countenance and my God.' "

With all good wishes,

Yours sincerely,
D. S. WELLS

THE CONGO SCRIBE—REV. C. E. PUGH IN HIS OFFICE IN LEOPOLDVILLE

THE CONGO MISSION IN RELATION TO THE WAR

By the Rev. CHARLES E. PUGH, Congo Field Secretary

OUR Congo Mission is established in two colonies belonging to two neutral European countries : Portugal and Belgium. The oldest alliance that Britain has with any nation is with Portugal ; and the links forged between Belgium and our own land in 1914–18 remain. But for good and sufficient reasons these two countries have declared their neutrality in the present war. We missionaries of the B.M.S. are, therefore, living and working to-day in neutral territories. As guests in these two colonies we have a duty to our hosts of Portugal and Belgium. The activities of our mission are, as always hitherto, being carried on with honour for those set in authority, and with regard for the laws of the respective governments. Loyalty to our own flag does not diminish the duty which we owe to those national ensigns which protect us in Portuguese and Belgian Congo. The consciousness that we are on neutral soil increases, indeed, the sense of the obligations which are ours at this time in which our country is one of the belligerent powers.

It is inevitable that the outbreak of the present conflict should be contrasted with the conditions which obtained in Congo in August, 1914 ; then it was two or three weeks before most of our missionaries so much as knew that war had been declared. This time, in the same moments that listeners at home were hearing the Prime Minister's statement that Britain was at war with Germany, we, in Central Africa, were ourselves learning that same dread news by means of " wireless " in our own homes. In 1914 Belgium itself was invaded, and her African colony attacked by European and native troops from German East Africa. To-day the Mother Country remains unviolated, and Belgian Congo is unmenaced. In 1914 we saw thousands of Congolese troops and carriers proceeding to the Tanganyika front to protect the colony, throw back the menacing invader, and eventually with Allied troops occupying the whole of the enemy territory. Then the war was at our very doors, as it were ; now it all seems so remote, although a dozen times a day we can (if we will) hear " London calling " to give us the very latest news of fighting on land, in the air, on sea, and under the sea. All of which shows how the far

places of the earth, and the world's great centres, have been brought near to one another.

Scarcely had the news of the present war reached us than the British Consul-General broadcast a message from Léopoldville to all British subjects in Belgian Congo, calling upon us to keep calm, and to say nothing, and do nothing inimical to the interests of the land in which we found ourselves. It was very significant that he made a special request to British missionaries to do their utmost to allay alarm amongst the Congolese natives, and to use their great influence in persuading mission adherents and others not to give heed to unfounded rumours. Missionaries would thus help to maintain public order and tranquillity in their various spheres of service. This was something all our B.M.S. workers were naturally forward to do ; it being altogether in line with their own ideas as to the ways in which they might assist the authorities.

IT is inevitable that the Congolese should be perplexed by the knowledge which has come to them of " Christian " nations being once more at war. Yet again our missionaries are called upon to answer almost innumerable questions as to this contradiction of the Gospel message of Peace and Good-will : the message that has been proclaimed ever since the inception of the Congo Mission. To a very large extent the forms of barbarism, and savage tribal warfare, with which the immediate forbears and ancestors of the present generation of Congolese were familiar, have vanished under the influence of the Gospel, and, happily, our people have not been troubled with the cults of militant atheism and the new idolatry of Race and State. Hence their perplexed questionings. I take a few at random :

" Why does God allow war if He is all-powerful ? " " Why doesn't God make an end of aggressors in some other way than that by which many good people have to be killed to overcome them ? " " Have the Germans never heard of the matters of God ? " " Does no one in that land fear God ? " " Do they know about the Ten Commandments ? If so, why don't they obey them ? " " Are there no Christians there to show their leaders the ways of righteousness ? " " Why have white men taught us not to kill, and yet they do it themselves ? " " Is there then one law for the white, and another for the black ? " " If the Germans win, will they take England and France from the white men, as the Italians took Abyssinia from the black ? "

To all of which questionings, and a hundred others, our missionaries have to find answers—oft-times being hard put to it to do so. They have to show our Congolese Christians that, in spite of all, God does really reign ; that the world is governed by Him according to His law ; that He is our Father, and that He is Love.

Most decidedly it is difficult to convince the just emerging people of Congo that these are eternal truths, and that, despite all, the great verities of the Gospel remain unshaken. But just that task is a duty which this war has laid upon our Congo workers, and they will not shrink from it.

NOTHING is clearer to the minds of those engaged in mission service in Congo than this : The imperative need of maintaining the Christian witness in these lands in spite of the conflict now raging in Europe. The very war conditions make this the more urgent. The Society's missionaries in Congo are eager to continue in that form of service to which God has been pleased to call them, and in the spheres where He has placed them. They rejoice greatly that, thus far, no obstacles whatever have been put in the way of their doing so, and that, with the good-will of the Governments of the countries in which they are working, all normal missionary activities are being maintained.

It is certain that our missionaries will suffer some material hardships in consequence of war conditions, but these they will account as nothing if they may still have the opportunity of winning men, and women, and little children for Christ. " And this they do for the Gospel's sake, that they may be partakers of the same with you "—you who, in these days in which the dread thing has come upon our nation, are making it possible by prayer, service and sacrifice, for the B.M.S. to maintain its work in all its fields.

TSING-CHOW ELEMENTARY SCHOOL, TEMPORARILY CLOSED FOR 'SPECIAL REASONS'

THE EUROPEAN WAR AND OUR CHINA MISSION

By Dr. H. R. WILLIAMSON, B.M.S. Foreign Secretary

I HAVE been asked to indicate briefly the probable effects of the War in Europe on our mission work in China.

Let me clear the ground first of all by saying that we are too near the outbreak of war for actual effects to be observable, so that what is written below is of the nature of " probabilities " only, and will be subject to modification as events proceed.

(1) Relief Work and Evangelism

CONSIDERABLE funds from abroad have been placed at the disposal of missions throughout the period of hostility between China and Japan, and these have been carefully used for the relief of the myriads of homeless and destitute Chinese. Essential services in our mission hospitals and in the field for wounded soldiers and civilians have been made possible only by money and supplies which have come from the foreign relief funds. In the words of Madame Chiang, " this has been a vital factor in the maintenance of the morale of the Chinese people." At the same time, it has also afforded our missionaries and their Chinese colleagues a most fruitful opportunity for Christian evangelism.

Now that war has broken out in Europe, one dreads to think that in face of pressing and widespread claims for similar work at home, the still desperate needs of the Chinese people might go unrelieved, and many opportunities for presenting the Gospel to the distressed multitudes in this practical and appealing way go largely unrealised.

(2) The Support of the Church

THE Christian community has suffered in common with the rest of the Chinese people in the general impoverishment which has followed in the wake of war. Our secretaries all write of the desperate straits to which many of our pastors and other helpers have been reduced. The extra bonus of twenty-five per cent. which our Society made to Chinese workers this year has been most welcome. And yet Mr. Drake writes that even with this additional help very few of our twenty-one Chinese pastors in Shantung can be assured of any regular support, and that even these may expect a mere pittance.

The European War may necessitate a reduction in the financial provision for our work in China. We may, however, be sure that our Chinese brethren are ready for every sacrifice they may be called upon to make, and of their determination, pay or no pay, to continue to minister in the Gospel to the spiritual needs of their distressed countrymen. Let us hope that our fears in regard to our finances may prove to be groundless, and that the deeper faith and further generosity of our people at home may cause the " advance " to be sounded rather than " retrenchment " tolled.

(3) The Political Situation and Evangelistic Opportunity

THE opportunity for evangelism which our missionaries are likely to have in China depends to a considerable extent upon the trend of political events. These, in the light of the kaleidoscopic changes which have already occurred in international alignment since the outbreak of war, are difficult to forecast.

The policy which our Government has hitherto pursued with regard to the Far Eastern crisis has tended to elicit the gratitude of the Chinese and at the same time to alienate the sympathies of the Japanese. There have been corresponding repercussions on our mission work in China.

On the one hand the support which our Government has extended to China has created amongst her people an atmosphere of sympathy and gratitude, and in this helpful environment our missionaries have found exceptionally favourable opportunities for carrying on their work.

On the other hand the resentment which has been excited amongst the Japanese by the unwillingness of our Government to co-operate with them in establishing the " New Order in Eastern Asia " has vented itself against our missionaries in China. The rise of the Anti-British Movement has led to the evacuation of all our missionaries from Shansi, and to the closing of our hospitals and some schools in Shantung.

Our Fears.—Some are apprehensive lest the European War, involving our Government as it does in ever-increasing responsibilities at home, should compel them to adopt a temporising policy in the Far East in favour of Japan, which would render the atmosphere in China distinctly less favourable for British missionary enterprise. May this fear not be realised ! If it is, such Christian opportunity in the " occupied " territory as would be ours would be hedged about by all manner of restrictions and difficulties. From these, however, if that be God's way for us, we shall not shrink in the interests of His world-wide Kingdom.

Our Hopes.—One's hope is that our Government, in framing the new Far-Eastern policy which will be demanded by the outbreak of war in Europe, may succeed in regaining the friendship of Japan without alienating the goodwill of China. In which case we might reasonably envisage an extension of our missionary opportunity both amongst the Chinese and Japanese people.

Prospective Changes.—Should that, however, be found impossible, and our relations with Japan become still more estranged, it might be necessary for our missionaries in China to seek new fields of labour. What will that mean to our Chinese colleagues in Shansi and Shantung it is hard to foresee. We may be sure that their task will be one of exceptional difficulty, and that they will stand in need of our special sympathy and continued prayerful support.

(4) Possible Advance

FOR our own missionaries one can forecast a continuation of opportunity in the " unoccupied " regions of North-West China, where tremendous movements of vital importance to the future of China and Christianity are taking place.

Plans are already afoot for a great Christian forward movement in these parts—a movement in which, if circumstances so direct, our own Society may have a leading share. In the northern part of Shensi, or in the province of Chinghai or Kansu, God may be presenting us with a challenge to " advance."

Changes are inevitable. But whatever changes do come, may we have the faith to see in them a God-given opportunity to " lengthen our cords and strengthen our stakes."

FROM THE MISSION HOUSE ONCE MORE

Return to 19, Furnival Street

WE have returned to Furnival Street. The air-raid shelter is practically completed and gives as great a measure of safety as a building can guarantee. We would once again express our very deep thanks to the High Wycombe Church for their generosity in placing their Memorial Schools at our disposal. The Church did everything possible for our comfort and for the efficiency of the work. The High Wycombe Church will find itself written in the history of the Society as one of our dwelling places, if only for a short time.

Finance

1940 ESTIMATES.—At the November meeting of the General Committee the financial estimates for the year 1940–41 were presented. An unusual resolution was carried, for it was decided to accept the figures for the year, but that they should be operative for only six months (estimates for the field are for January to December), and should be reconsidered at the April meeting of the Committee. By that time we shall know what will have been the income for the present year. Up to date the income for the year is about £1,500 behind that of last year, but during the last few weeks there has been some sign of improvement. There still remains a deficit of £9,281 2s. 4d. from last year, and if there should be a further large addition to this then it is clear the Committee will have to consider reducing very seriously the allocations and allowances for the subsequent six months. There has been already some reduction, due largely to the fact that certain forms of expenditure will probably not be possible during the war. For example, it is not expected that we shall be able to erect new buildings as has been our practice in past years ; though we must prepare ourselves for a large expenditure in this direction at the close of the war. There has also been a reduction in the expenditure at home. A proportion of this reduction will be on account of deputation visits. There will be need for some curtailment in this respect. We know we can rely upon the understanding sympathy of all our friends.

To those who are better off.—We are making a special appeal in two directions. First of all, to those who are "better off" because of the war. No one desires to be better off because of the war, but some districts and areas, and especially those that have been classed as depressed, have entered upon a period when there is more money available than there has been for many years past. Certain individuals also find themselves now in better circumstances. We have heard from some of them. One writes to us that his investments have so appreciated that he feels he must give a share of that appreciation to the Baptist Missionary Society. It was always a source of encouragement to us that the areas that had been hit by the depression so wonderfully maintained their support, and we believe that now the times are better with them they will be ready to take an even greater share of the burden of the Society.

Covenant Scheme.—Secondly, we once more make an appeal to all who are subscribers to the Society of £1 and upward and who are paying income tax at the standard rate of 7s. in the £ for this year that they will enter into a covenant to do so for the next seven years. As was stated in the December number, every £1 becomes £1 10s. 9d. for the current year and £1 12s. for the next year. We have heard of a sister society, much the same in numbers as we are, which has nearly one thousand such covenanted subscribers ; we have not reached one half that number.

Widows and Orphans and Superannuated Missionaries

DURING January the churches remember this particular Fund ; it has always been associated with the Communion Services of the month. We take this opportunity of thanking all those who have helped us in this way for so many years. Strange to say, however, the contributions to this Fund are no higher than they were fifty years ago. Some churches who hold two communion services in the month give us the contributions from both gatherings. There is something about this appeal which breathes a spirit all its own. At the present time there are nearly one hundred and fifty persons helped from this Fund.

B. Grey Griffith

:: AMONG THE NEW BOOKS ::

Jesus. By S. Pearce Carey, M.A. 256 pp. (Hodder & Stoughton, 7s. 6d.)

IT was said of the great Hermann of Marburg that he gave the impression of one who "with plain words and manly feeling was daily thinking about Jesus with all his might." The words came to mind on a first reading of this fresh, stimulating and searching volume. Every sincere Christian must seek to build up a mental portrait of his Master. Every Christian minister must try to form some idea of the course of His earthly life. To few are given, however, the spiritual, intellectual and literary gifts, or the opportunity, to put on paper the fruits of their study and experience. Mr. Carey's is a re-remarkable achievement, and his friends in all parts of the world will greatly rejoice that he has been given strength to complete it. Whether he accepts the author's attitude to the sources, and whether he agrees with all the interpretations and reconstructions, or not, the reader of this book will find his spirit stabbed "broad awake," and if he is a student of the New Testament, or a preacher, he will find himself taking it down from his shelves again and again. In characteristically generous fashion Mr. Carey is seeking to help the B.M.S. and Regent's Park College, Oxford, by the sales of this book. This is added reason for securing it, but of its own merit it claims—and will receive—attention.

E. A. P.

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A Short History of Baptist Missionary Work in British Honduras, 1822-1939. By Robert Cleghorn, O.B.E., J.P. 71 pp. Illustrated. (Kingsgate Press, 1s. 6d.)

THIS is a valuable and interesting account of the little known Baptist community in distant British Honduras. At the suggestion of Angus & Co., Newcastle merchants, a B.M.S. missionary was sent to Belize in 1822. Twelve years later Alexander Henderson went out. He spent sixteen years there as a B.M.S. agent and another thirty years as the leader of the work after the Society had withdrawn its support. A grand-daughter of William Carey and her husband were among the last B.M.S. agents to serve there. Then came a period of association with the Jamaica Baptist Missionary Society, which ended in 1901. Recent years have been notable for the faithful service of the author of this book, who last year celebrated the jubilee of his arrival in Belize. Baptist property suffered severely in the 1931 hurricane, but the members of the church face their present situation with hope and confidence.

The Mabilles of Basutoland. By Edwin W Smith. 382 pp. Illustrated. (Hodder & Stoughton, 10s. 6d.)

THIS is a rich, satisfying and inspiring volume. On the basis of considerable manuscript and printed material, mostly in French, as well as personal knowledge of Basutoland and of Adèle Mabille, during the last twenty-five years of her life, and also not a little diligent research, the distinguished author has told at length, and for the first time in English, the romantic story of M. and Mme. Mabille, of the Paris Missionary Society. The book will at once take its place among the finest of the records of Christian heroism in Africa. Adolphe Mabille was the intimate friend and colleague of Francois Coillard, and what Mr. Smith calls his "ardent and sagacious apostleship" was important in the troubled history of Basutoland, as well as of the Christian Church. His indomitable wife, a child of the great Eugène Casalis, was born at Thaba Bosiu in 1840, and died at Morija in the same territory, in 1923, known among all the Basuto as "*Ma rona* (our mother)." She was a remarkable woman, and we are given a most vivid and attractive portrait of her. There is an epic quality about the story here told with such skill and sympathy. Here, indeed, is first-class reading for the long evenings, and far more than that.

E. A. P.

* * * *

God's Building. Outlines for Study and Discussion. By Dorothy Angus, B.A. 36 pp. (Carey Press, 3d.)

THE six sections of this interesting pamphlet were prepared by Mrs. H. M. Angus at the request of the Women's Committee of the B.M.S. They deal with the work of building-up the church in India, China and Africa, and are related to the reports issued by the Tambaram Conference. Interleaved with blank pages for notes and in a series which has already proved popular, this pamphlet should be specially useful under war conditions when large meetings are difficult to arrange.

* * * *

Also Received:

Christian Citizenship. By T. G. Dunning, M.A., Ph.D. 106 pp. (Kingsgate Press, 1s.) A valuable introduction to the subject, specially suitable for discussion groups.

Storm Driven. By A. E. Moore. 40 pp. (Sheldon Press, 1s.) An excellent missionary demonstration by Dr. Moore, formerly of Palwal, based on Miss Miriam Young's vivid story *Storm Tossed.*

THE EDITOR'S NOTE-BOOK

JANUARY, 1940

In the Last War

"AT the great base camps in France where great audiences could be assembled, what caught the keenest attention of masses of men? Addresses on the world mission of Christianity—in other words, missionary addresses!" DR. NEVILLE S. TALBOT, in *The Christian News Letter*, No. 4.

* * * *

German Baptist Mission in the Cameroons

DR. RUSHBROOKE has addressed to the British Colonial Office a letter asking whether the missionaries in the German Baptist Cameroons, or any of them, have been prevented from continuing their work by the outbreak of war. The policy of the British Government is to avoid as far as possible any interference with religious work. It has been publicly stated that German missionaries promising to avoid political expression or action are permitted freely to carry on their service, but that some have declined to give such a pledge. One of the German missionaries in the Cameroons has written very appreciatively of what is being done by the authorities. The Baptist World Alliance is suggesting to Baptist missionary organisations of other lands the rendering of temporary assistance in maintaining any mission work that may be hampered by war conditions.

* * * *

A Welcome Gift for Serampore

ONE of the great problems facing the Church in India is to find means by which trained and qualified Indian Christians may have the opportunity for further study and research with a view to the production of literature, in English and in the Indian languages, that shall present the Indian contribution to the interpretation of the Christian faith, and shall provide the Indian Church with that mental and spiritual stimulus that has done so much to build up the Church in the West.

It was therefore with peculiar satisfaction and gratitude that at a recent meeting the Council of Serampore College received from an anonymous friend in Scotland the gift of £1,250, to provide an endowed scholarship of approximately £50 per annum with this specific purpose in view; and it is hoped that other gifts of like nature may help to make Serampore in future a centre not only for the training of theological graduates, but also for the pursuit of more advanced studies, and the production of this much needed literature.

YOUNG OARSMEN AT YAKUSU
[Photo by Rev. W. H. Ford

A Message from India

AT the request of the Indian members, the National Christian Council Executive recently passed the following resolution:

"The Executive of the N.C.C. voices the conviction of the churches in India, as expressed by its Indian members, that at this time of crisis and opportunity the work of Christian Missions in India must go forward, unhindered and undiminished. It pledges itself to do all in its power to meet the present challenge. It pleads, however, for continued and increasing British and American help both in personnel and finance. The war with its reaction on Christian work generally, the wide-spread awakening of nationalism, the revival of the old faiths, the open door in many rural areas, the calls for help from different provinces to meet the evangelistic opportunities revealed by recent surveys: these constitute a call, more urgent than ever, for help from the Older Churches. We beckon to our partners."

* * * *

And one from Africa

THE following cablegram was received recently from the Rev. C. G. Baeta, of Akropong, one of the members of the Madras team which visited this country early in 1939:

"War's effect on missionary enterprise causes African Churches fear vital losses appeal mother churches maintain interest financial and personal and urge wise Government action regarding education grants and missionary internees praying universal Church shall yet build foundations lasting peace First Corinthians fifteen fiftyeight."

* * * *

How many Baptists are directly affected by the War?

IT will be of interest to our people to know that the countries which are combatants in the present war include among their citizens over a million and a quarter members of

Baptist churches. Another quarter million live in lands fringing the countries which are actually at war. For these also, the normal routine of life is interrupted, and they fear that at any hour they may be involved. (The latter figure ignores the fact that the United States fringes Canada, since the conditions are in that case quite different.)

* * * *

Congo : Encouraging Missionary Report

THE Danish Baptist Mission in Ruanda-Urundi, Belgian Congo, reports remarkable advance during the last twelve months. The foundations of the mission have been firmly laid during the first ten years of its operation. There are now three churches, 660 members and 1,900 scholars. A year ago only one church had been organised, and this included the 557 members and 1,200 scholars of the mission. Interest is keen, and has all the strength of a revival movement.

* * * *

Congratulations and Good Wishes

THE B.M.S. has taken a leading part in linguistic study and translation and literary work in Africa, as in other fields, and it is a satisfaction to hear that the tradition established by Holman Bentley and the pioneers is being continued by the missionaries of the present day.

Reference has been made before in these pages to the important work which is being done on the Lingala language by the Rev. Malcolm Guthrie, B.Sc., of Kinshasa. Four years ago the Congo Protestant Council issued some of the results of his systematic studies, and there now appears his *Grammaire et Dictionnaire de Lingala* (W. Heffer & Sons, Ltd., 4s., or Frs. 30 belge), which from the standpoints of grammar and phonetics endeavours to set Lingala in relation to other Bantu languages.

Mr. Guthrie is engaged upon a translation of the New Testament into Lingala. The importance of this native *lingua franca* is increasingly recognised.

* * * *

Mrs. Samuel Isaac, of Agra

A LOYAL friend of eighteen years has been taken by the death on October 25th, in Agra, of Mrs. Isaac, the wife of our Indian missionary, the Rev. S. Isaac.

Taslimi, as she was known to her friends, was one who left all to follow Christ in her girlhood, being born into a non-Christian, high-caste family. At the time of her marriage to Mr. Isaac she was training as a dispenser in one of our mission hospitals. Being always rather delicate and of a retiring disposition, Mrs. Isaac was known chiefly by a small circle of friends. These knew her to be a woman of prayer and faith. She was always sympathetic to those in trouble and was one of the first to give practical aid.

After the great sorrow of the death some years ago of her eldest daughter, a girl of fine Christian character and intellectual gifts, which bereavement was borne with a fortitude which was an example to non-Christians, Mrs. Isaac became almost a complete invalid and was seldom able to leave her home. Our prayers and sympathy go out to Mr. Isaac and his five surviving children.

E. O. R.

LOYALTY

AMONG the members of the B.M.S. Church at Stanleyville is a group of Lower Congo people. They have been moved from their homes in the Thysville district as a result of political unrest there some years ago. In those days they were B.M.S. Church members or adherents and they did not forget their calling when they settled down in our neighbourhood. They learned the language of our district and joined the Church at Stanleyville.

They often receive letters from friends in their home country as well as their church magazine. Letters are addressed to them " c/o B.M.S., Stanleyville." But, now that we have no resident missionary in Stanleyville, their mail comes down to us at Yakusu, some ten miles away. When one of us " goes up to town " to take the Sunday services we take these letters with us.

I went to Stanleyville last Sunday. As I handed over a packet of correspondence to one of the Thysville men I reminded him of the long delay owing to the letters travelling to Yakusu.

" Could you not find," I suggested, " a white friend in Stanleyville, who would receive your mail as soon as it arrives and distribute it immediately to you ? "

" Yes, we may be able to do so," he replied, " it would be good to have our letters a little earlier."

" But," I warned him, " you must tell your folk at home to write on the envelope the name of the white friend instead of ' B.M.S., Stanleyville,' as before."

" You mean that we cannot write ' B.M.S.,' then ? . . ."

" Yes."

" . . . Then we prefer to wait a fortnight for our letters ! Certainly we shall not strike off the name ' B.M.S.' from those envelopes ! "

A YAKUSU MISSIONARY

THE MISSIONARY HERALD

February,
1940
Vol. 122

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SHANGHAI
BEGGARS

OF THE
BAPTIST MISSIONARY
SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

12th December, Dr. Ellen M. Clow, from Taiyuanfu.
15th January, Miss F. G. Cann, from Palwal.

Departures

5th January, Miss M. Davies and Miss D. I. Cordle, for Barisal; Miss I. G. West, for Delhi; Miss E. M. Oliver, for Lungleh; and Rev. S. E. E. Payne, for Orissa.

Expected Departures

Early February, Miss J. I. Bell, for Sianfu, and Miss F. A. Brook, for Ceylon.
17th February, Mrs. H. D. Northfield, for Dacca, and Miss M. H. Langley, M.A., for Delhi.

Births

19th November, to Dr. and Mrs. C. V. Bloom, of Taiyuanfu, a daughter—Ruth Heather.
5th December, to Rev. and Mrs. W. J. Bradnock, of Agra, a son.
14th December, to Dr. and Mrs. T. H. Knights, of Yakusu, a daughter—Beryl Kathleen.

Marriage

6th January, at Sutton Baptist Church, Rev. A. Barrington Light, to Miss Constance E. Williamson, daughter of Dr. and Mrs. H. R. Williamson.

Deaths

14th December, at Harrow, Mrs. S. B. Drake, late of China.
25th December, at Richmond, Yorkshire, Miss E. G. Kemp, F.R.S.G.S., Hon. Member of the Committee.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, £1 ; Anonymous, £10 ; A. A. P. H., £1 ; B. G., £1 ; J. H., 5s.

Women's Fund :—" A Christmas gift for the King," from two friends, 4s. 6d.

Medical :—" Natsopa," 11s.

Deficit :—From members of the English Baptist Church, Colwyn Bay, £7 10s. ; " Grateful," £1 ; Old Baptist Unconnected, £1 ; H. D. A., £5.

Gift Week :—Anonymous, 6s. ; Anonymous T. C., 5s. ; A.A., Clacton-on-Sea, £1 ; Anonymous, 10s. ; X. Y. X., 10s.

* * * *

CHRISTMAS CARDS

WILL friends who have sent Christmas cards to the Mission House to be forwarded to missionaries in China and Congo kindly note that, in consequence of regulations restricting the despatch of printed matter by post, it has not been possible to deal with them.

Legacies

THE Society has been from the very start greatly helped by the legacies left by friends. These have varied in amounts, but they have all been most acceptable. The following Legacies have been received during the period shown :—

1939		£	s.	d.
Nov. 22nd,	Miss A. M. Burditt -	59	13	11
„ 22nd,	Miss A. M. Burditt (Medical) - -	11	18	10
„ 22nd,	Mrs. K. Heap - -	500	0	0
„ 27th,	Mr. J. O. Butterfield	18	2	2
Dec. 1st,	Mr. T. Phillips -	2	12	6
„ 4th,	Miss E. Goodchild (Women's Work at San Salvador) -	25	0	0
„ 7th,	Mrs. E. S. Blomfield	300	0	0
„ 12th,	Miss E. C. Clutterbuck - - -	25	0	0
„ 15th,	Rev. D. E. Hughes -	6	7	6
„ 21st,	Mr. C. Bird (Medical) - - -	100	0	0

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STAMP BUREAU

YOU can assist the B.M.S. by dealing with the Foreign Stamp Bureau, which is in the charge of Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon. Packets (all different) for 7½d., 1s. 1½d., and 2s. 6d., post free, will be sent on application, and also approval books.

* * * *

" PRECIOUS JEWELS "

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

* * * *

OUR COVER PICTURE

THE picture on the cover of Chinese beggars with nets for coins beside a ship in the Ch'eng Huang Miao River, near Shanghai, is from a copyright photograph by Phillip D. Gendreau, of New York.

* * *

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed " Barclays Bank Limited."

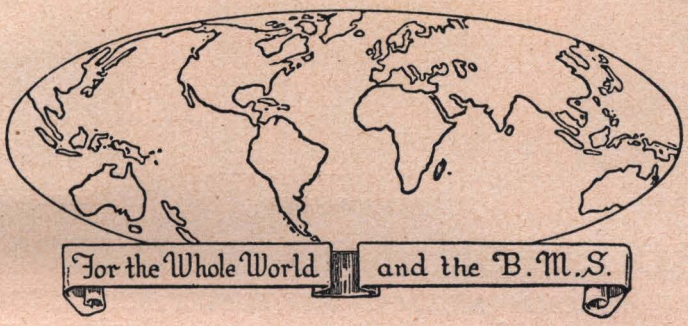
Telegrams : " ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

ANNUAL ASSEMBLY

A SOMEWHAT curtailed programme of Meetings is being planned for the Annual Assembly of the Baptist Union and the Baptist Missionary Society, from Monday, April 29th to Wednesday, May 1st.

The Missionary Herald

VOL. 122. FEBRUARY, 1940 No. 2.



"BEHOLD I WILL DO A NEW THING"

ISAIAH 43, 19.

From the Address at the New Year Prayer Meeting.

THIS is the statement of a great law of life. Creation is not over and done with. God is still a living Creator bringing to birth something that was not. Let us bow in worship before the mystery of life, which is always a new thing. As in nature, so in man, every day, week and year marks a change. God works out and on beyond the past and present to the new thing.

The way of God with men is constantly to discover new things to us. The reading of history is a sure antidote to fear and despondency. We shall be less surprised and baffled by certain present happenings if we realise how many things of a like kind have happened before. But actually there are always new factors and God is always working out new purposes. In His wisdom He has provided us with a record of progressive revelation through the Scriptures, culminating in the coming of Immanuel and the new covenant of the Cross.

Here is surely a message for the Church to-day. God made the Apostolic Church equal to the demands of its time. He is not exhausted by the past conflicts, nor surprised by new enemies. He is able to make His Church more than conquerors over all adversaries. In the brief span of our own lifetime we have witnessed such great things come to pass that we can surely believe God is mightier than any human systems. There was never such expansion of the Churches of Christ in all the centuries as during the last decades. Expect greater things from God.

There is here also a personal reminder and challenge. Isaiah was a preacher to sinners and backsliders. He proclaims the wonders God is able to perform in giving new beginnings to faulty men and women. Old things, old habits, old sins, old shameful records can be put away and forgotten. All things may be made new.

C. E. WILSON.

REV. H. W. NICKLIN

MRS. J. G. JONES

REV. S. E. E. PAYNE

RECRUITS FOR INDIA AND CONGO

REV. HAROLD WILLIAM NICKLIN, B.A., B.Sc., is a member of Coventry Road Church, Small Heath, Birmingham, and served there in the Sunday School, C.E., and open air work. After six years in a Chemical Laboratory, he took a theological course at Bristol College, and subsequently a Teaching Diploma. He has been appointed for educational work in India and will spend his probation at Bishnupur.

REV. SIDNEY ERIC ESTCOURT PAYNE was born in Trinidad, where his father is engaged in missionary work. He is a member of St. John's Baptist Church, Port of Spain, and after business and teaching experience in Trinidad came to England and has received training at Bristol Baptist College. He has been appointed to India, and desires to work specially among the depressed classes.

MRS. J. G. JONES (née Winifred Thomson) was educated at Grangemouth, Edinburgh and Marseilles. She has been a Sunday School teacher and has worked in connection with the C.S.S.M. and the Crusader Movement. She is a member of Trinity Road Church, Upper Tooting, and is a fully trained nurse. She was married last autumn to Dr. John Jones, of Bolobo.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of February.

"Forget them not O Christ, who stand
Thy vanguard in the distant land."

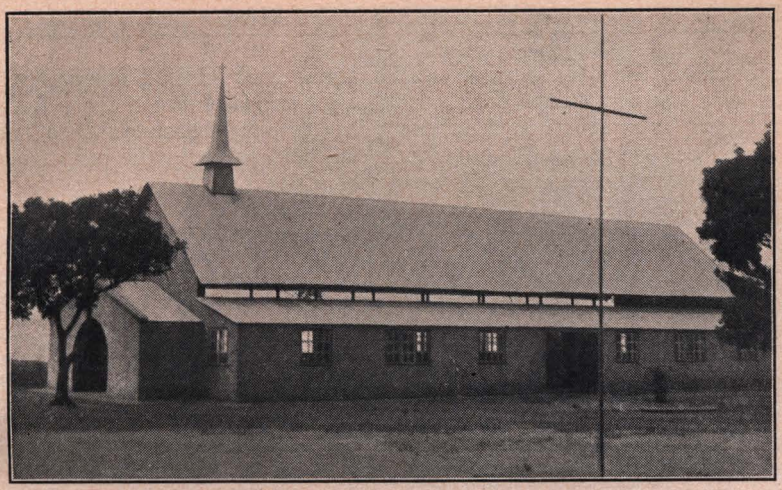
FEBRUARY.

4. Rev. PHILIP JOHN, Patna.
6. Miss D. M. PHILCOX, Gaya.
7. Rev. W. MUDD, Sianfu.
8. Mrs. E. T. RYDER, Cuttack.
10. Nurse GORDON, Berhampore.
    Rev. M. GUTHRIE, Kinshasa.
11. Rev. A. R. NEAL, Yalemba.
12. Mrs. R. H. P. DART, Taiyuanfu (*in England*).
13. Nurse JAQUES, Taiyuanfu (*in Peking*).
14. Mrs. A. B. PALMER, Yalemba.

FEBRUARY.

18. Rev. T. S. HOWIE, Agra.
19. Nurse TURNER, Palwal.
    Rev. W. J. BIGGS, Patna.
    Mrs. A. S. HERBERT, Jamaica.
21. Miss C. WADDINGTON, Sianfu (*on furlough*)
23. Rev. A. E. HUBBARD, Delhi.
24. Nurse BELL, San Salvador.
25. Mrs. W. D. REYNOLDS, Kimpese.
27. Rev. L. B. JONES, Landour.
28. Rev. J. H. MARKER, Upoto.

SPECIAL DATES:—FEBRUARY 4. Baptist World Alliance Sunday.
„ 9. Women's World Day of Prayer.



THYSVILLE: NEW CHAPEL

NEW PREMISES AT THYSVILLE

By Mrs. H. J. CASEBOW

TWO years ago the Belgian Government approached the missionaries of our Thysville station with regard to the removal of the school—which was then situated in the centre of the European city—to the native city. At first this came to us as a blow, although we knew sooner or later the move must be made, but eventually it proved to be truly a blessing. The old church had to serve also as the one and only school building and was quite inadequate to meet the demands of the growing church and school.

Mr. P. H. Austin, who had previously done some building work for the Society, was asked to undertake the work. He accepted and came to Thysville with Mrs. Austin in June, 1938. His first duty was to prepare the new site which the Government had granted to us . . . a truly beautiful site, on the top of a hill and commanding a magnificent view of miles upon miles of open country, but exposed to the full force of wind and storm.

When Mr. Hemmens visited us in 1938 he laid the foundation stone for the new school buildings. That was on July 18th. By the new year these buildings were almost complete so that the school could move in and start immediately on the new year programme.

THE school is built in the form of a rectangle with eleven classrooms built around a central quadrangle. The office for the teacher in charge is placed in a central position on one side of the rectangle so that she can keep an eye on most of the school while she is in her office. The classrooms are airy and bright, and the floors are of cement. There are no windows as such, but large arched apertures let in the light and air. The blackboards are built into the brick walls.

The church was a much bigger task. The old church had first of all to be dismantled so that every available piece of material might be used. That in itself was a huge undertaking when one considers the inexperienced workmen and improvised tools, but it was eventually removed with no accident to anybody and taken away. The old church had proved very much too small for the weekly services, so the new one was made considerably bigger. The framework of the old building is now incorporated in the new, but instead of a small corrugated iron building as before, we now have a large brick church which holds about a thousand people. A baptistry has been built into it. No longer do we have to gather at the muddy little stream some long distance from the church. On either side of the baptistry is a good-sized vestry and inside the arched front of the church is a large vestibule with a door on either, side leading to the side aisles.

We are now very thankful that we were compelled to remove our work into the

native city. Had the Government not insisted on our removal we should still have been trying to carry on in the most cramped and inadequate conditions with no possibility for expansion. As it is our school and church are now adequate, and there is plenty of room for expansion, neither are the children so restricted as they had to be in the centre of the European city.

OPENING CEREMONY: "MATERNITÉ REINE ASTRID" AT YAKUSU

By the Rev. CHARLES E. PUGH, Congo Field Secretary

NOVEMBER 15th, 1939, was a memorable day at Yakusu : it saw the Opening Ceremony of the New Maternity Ward which has been constructed in connection with the Hospital there. By the gracious permission of His Majesty King Leopold III, the building is named the " Maternité Reine Astrid," in memory of the late greatly beloved Queen of the Belgians, who, as Princess Astrid, once visited Yakusu with her husband, the then Crown Prince.

The official party which attended the opening included the Provincial Commissioner (who represented the Governor-General of Belgian Congo), the District Commissioner ; the Provincial Medical Officer ; the Provincial Secretary, and two local Administrators, who, together with some fifty of the principal residents of Stanleyville, were conveyed to Yakusu by special steamer.

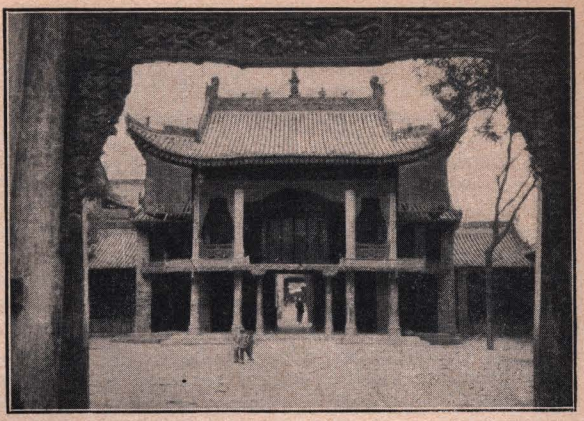
A tour of the Station was first of all made : this included visits to the New Church ; the three Schools ; the Printing Department, etc. Thereafter the visitors proceeded to the site of the New Maternity Ward where an immense crowd had gathered. This numbered about 3,000 ; and prominent amongst those present were seventy-five local chiefs. Immediately prior to the Opening Ceremony. the scholars entertained the vast assembly with community singing.

THE opening proceedings were commenced by the Rev. W. H. Ford, B.A., with a speech of welcome in French. He said how appropriate it was felt to be that the name of the greatly beloved Queen Astrid should be associated with the new project, since hers had been an especial interest in all that pertained to the welfare of Congolese mothers and children. Mr. Ford then handed a decorated key to the Provincial Commissioner, asking him to honour the Mission by opening the building. Having done so, and then having unveiled the commemorative plaque placed in the interior of the Ward, and which is inscribed : " *La Maternité Reine Astrid : à la Memoire de Sa Majesté La Reine des Belges,*" the Provincial Commissioner delivered a speech in which he traced the history of the Station of Yakusu, and the early work of the B.M.S. in the Upper Congo—giving by name a list of the early missionaries who had laid down their lives in founding and developing the Station. He also paid a most generous tribute to the work of all departments of the Mission, and spoke of the Government's warm appreciation of its manifold activities. The District Commissioner followed ; speaking in the Kingwana language, he addressed especially the native chiefs present, and emphasised the value of the medical work of the Mission in general, and of the maternity work which would be carried on in the new building in particular. Dr. Raymond Holmes then expressed the thanks of the Mission to the officials and visitors. In doing so he made a statement regarding the maternity work and that of infant welfare which is carried on in connection with the Hospital. The proceedings concluded with the Belgian National Anthem, and with prayers in French and the Lokele languages.

Later the members of the official party were conducted through the Hospital buildings, and they showed the greatest interest in the patients occupying beds in the various Wards. Yakusu is to be congratulated not only upon the completion of its latest project, but upon the signal success attending the opening proceedings.

MORE BAPTISMS IN SHENSI

A RECENT CHINA LETTER



INSIDE THE CH'ENG HUA MIAO, THE MOST FAMOUS TEMPLE IN SANYUAN. The roofs are of most wonderful coloured tile, and the wood carving is beautiful. It is used for public meetings of a political character.

[Photo by James Cameron Scott

"SANYUAN has so far escaped any air-raids. Planes often pass over us as they go elsewhere, and frequent air-raid warnings have interfered with regular class work in the schools. The schools, however, try to carry on as normally as possible. Air-raid alarms also make it difficult to have central classes in Sanyuan for church work; as far as possible we try to have these out in the villages. But last week we managed to have a day's meetings here in this city for our annual church services, and these were attended by a large number of Christians from the villages round about. The church was well filled and there was a very happy spirit. Seventy-one were baptized, including some of the girl students from our schools in Sanyuan. The opportunities for work in this city are very good, and there are many people from other provinces. We try to do what we can, we could do much more if only our staff was not so limited.

"FUYINTSUN. The country work goes on even more normally. Conditions remain peaceful and the good wheat harvest has meant a lot. The Fuyin School is as crowded as ever with students. The property there was in very poor condition, but during the year a number of new buildings have been put up from funds which the Principal has raised locally. There is still a big debt on them. We now have a set of buildings which are much more worthy of a middle school.

We have received a $10,000 grant from the Boxer Indemnity Fund, and by means of this we hope that some of the boys will be able to get special training in agriculture. Last week I was over in Fuyintsun for a special service, at which thirty of the students in the Fuyin School were baptized. Shortly some of us will be going over there again for a lay leaders' class. This will be the fourth such class we have had this year.

The Church is gradually feeling the benefit of this constant training which is being given to young men and women who give voluntary service in the village churches. During the summer we had a very successful summer school for all our church leaders, and a week's class for teachers from the village Sunday Schools. We are greatly cheered that so many of the Sunday Schools are able to carry on on their own. In the spring some of the country districts created a problem through the "Tongues Movement," but we met it by giving some positive Bible teaching throughout the whole district and the movement has now died down. This autumn one of the Chinese leaders and myself have made a visit to each district to bring the matter of self-support more definitely before the church. The rise in prices is creating a serious problem. Our workers cannot carry on at their present rate of salary. They are very grateful for the bonus given them, which will help them to the end of the year. But all our expenses are up—repairs, travel, and all sundry expenses. We realise, too, the difficulty of the situation at home.

"YENANFU and district has been affected more seriously than any of our other work up here. Our property in Yenan has suffered seriously. We are not attempting to repair it for the time being. The Christians at present are living in caves out in the hills round about. The property at Lo ch'aun was also damaged in air raids. Repairs have been carried out with the grant made from home. Our leaders in the northern hills are trying to keep the church together, but they are not allowed to do any aggressive evangelistic work. They need our prayers."

November 13th, 1939. A. KEITH BRYAN.

TWO DEVOTED SERVANTS OF CHINA

MISS EMILY KEMP

ON Christmas Day, at Gunnerside, Richmond, Yorkshire, the home of her brother, Lord Rochdale, Miss Emily Georgiana Kemp passed peacefully away in her eightieth year.

Miss Kemp was the youngest, and only surviving, daughter of the late Mr. and Mrs. G. T. Kemp, of Beechwood, Rochdale. From her earliest years she was closely and actively associated with the West Street Baptist Church. Later she became a most generous supporter of Bloomsbury Central Church.

She was one of the earliest students at Somerville College, Oxford. Among her many donations, known and unknown to public causes, is her gift of a beautiful College Chapel to her old Alma Mater, styled "The House of Prayer for All Nations."

Miss Kemp had wide and varied cultural interests, and possessed outstanding artistic and literary gifts. She has bequeathed to the Oxford University a fine collection of Chinese pictures, which she painted during her many and extensive travels in the Far East. Amongst these are reproductions of ancient monuments, many of which, unfortunately, have been destroyed by the war. This fact imparts special interest and value to this collection.

Miss Kemp was an intrepid traveller. In 1892-3 she remained in Shansi for over a year, working alongside her two sisters, the late Mrs. T. W. Piggott who, with her husband and son Wellesley, suffered martyrdom in Taiyuanfu in 1900, and Mrs. E. H. Edwards, who, with her husband, Dr. E. H. Edwards, has done so much for medical, evangelistic and relief work amongst the Chinese. After Mrs. Edwards' death in 1916 she paid a striking tribute to her character and work in a book entitled *Reminiscences of a Sister.* This was later translated into Chinese, and has proved a source of great inspiration to many Chinese Christians.

In 1910 she visited Korea, Manchuria and Russian Turkestan. In 1912 she travelled extensively in Chinese Turkestan, a land of which at that time little was known, and later undertook a most perilous journey right across China to Turkestan and Burma. She travelled also in Palestine and South America. She was a Fellow of the Royal Geographical Society, and largely on account of her knowledge of the aboriginal tribes of West China, received a Medal of the French Geographical Society. She was also decorated by the French Ministry of War.

She wrote most interesting accounts of her journeyings, and illustrated them with many water-coloured drawings. Among her works are: *The Face of Manchuria, Korea and Chinese Turkestan* (1910), *Wanderings in Chinese Turkestan* (1914), *The Face of China* (1917), *Chinese Mettle* (1922), and *Mary with her Son, Jesus.*

All her life she was a keen supporter of foreign mission work. She joined the Women's Committee of the Baptist Missionary Society in 1895, and was elected an Honorary Member in 1927. She donated a beautiful and well-equipped building for work amongst educated women in Taiyuanfu in memory of Mrs. E. H. Edwards, and provided the funds for the Carey Hall building now used for the training of women missionaries. She had a special interest in the work of Cheeloo University and subscribed generously to that, as to other funds connected with the work of the B.M.S. She cultivated the friendship of Chinese officials and students in this country in a most remarkable way.

In her passing, the Denomination has lost the help of a gifted, generous and forceful personality. The memory of her long and devoted service to Christian work is cause for deep thankfulness to God.

H. R. W.

MRS. S. B. DRAKE

ON December 14th, 1939, Mrs. S. B. Drake passed away peacefully in her sleep at her home in Harrow. She was eighty-two years old and her death breaks one of the few remaining links with the pioneering days of modern missions in China, for it was more than fifty-eight years ago that she first saw that land. Florence Sowerby was born in Dalston in 1857, and after an upbringing in an Anglican home, she and her brother, Arthur (also a distinguished missionary to China) were baptized by immersion at Canterbury Road, Kilburn. When Arthur Sowerby set out under the B.M.S. in 1881 she also went to China, and the following year married Samuel Bingham Drake, one of the earliest C.I.M. workers in Shansi. In 1886 they joined the B.M.S. and were transferred to Shantung, where they spent twenty-four years of service. For long Tsowping was their headquarters, and from there they organised an extensive evangelistic work, in which Mrs. Drake took an important share. She and her husband retired from China in 1910 and made their home at Harrow. There Mr. Drake died in 1934. Their eldest son was killed in France in 1916. Another son is the Rev. F. S. Drake, B.A., B.D., of Tsinanfu. Mr. Burt, who was long associated with Mrs. Drake in work in China, writes: "She was a woman of untiring energy and strong will, and by a rigorous system of dividing her time between the claims of the family on the one hand and the Chinese on the other, was enabled to do a great work among the women. Her life was a full and a strenuous one."

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

INDIAN GIRLS AND JEWISH REFUGEES

By Miss E. M. RUGG, of Dinajpur

IT all began with our joining the League of Prayer and Service started a few years ago by the famous broadcast preacher, the Rev. W. H. Elliott. A friend from another Province wrote to me on my return from holiday this year, telling me about the League, and asking if I would like to join. Both my colleagues and I very gladly did so, and we soon felt that it would be good to get as many others as possible here to join too. I set to work to translate the very beautiful and simple prayers into Bengali, but it was a halting affair, therefore it was with great joy that I discovered, as soon as I had finished, that there already existed an exceedingly good translation, tastefully printed on cards similar to the English ones.

Practically all of our Christian women in Dinajpur town have definitely joined by signing the cards, and then I felt sure that the older Hostel girls—those who have confessed Christ in baptism—would like to do so too; so, when they came back at the beginning of August, I told them about it, and they were keen to sign and join. Not only they, but all the girls wanted to use the prayers, and they do so every day.

For the last two years these girls have been following events in Europe and China, with great sympathy and interest. Dr. Niemöller and other confessional pastors in German concentration camps; the sufferers in China; the sad plight of Jewish Refugees; the conflict in Spain; the Crisis of September, 1938—all were subjects of regular intercession with them.

THE GIRL GUIDES GARLAND THE BENGAL TRAINER WHEN SHE VISITS DINAJPUR

[Photo by Miss Morfudd Edwards

THEN, at the beginning of this new term, I suggested that we try to listen more to God's voice speaking to us, than we have done. We considered the fact together that, when we pray, we mostly do all the speaking ourselves; and when we have finished all we wish to say, we say "Amen" and go; or someone else begins. They took to this suggestion very happily, and one day, after such a time of listening, it seemed that we were led to try to help to answer our own prayers in the spirit of the "Affirmation" on the back of the Prayer Card, which speaks of "befriending people at home or abroad." The general feeling was that we should befriend either Jewish or Chinese children, because their suffering had aroused greatest sympathy. The question, however, was *How*? I suggested that we take time for God to show us, both *which* it should be, and *how* it could be done; and two days later I enquired again. Those who know this District know that our girls come from homes where many of them, during their holidays, often have but one meal a day, and that of the poorest fare, yet with the sublime generosity of the very poor they felt led to espouse *both* causes. Then came the question, How? They had sought the Spirit's guidance to some purpose, for many were the schemes brought forward for raising money.

A very few had pice which they could, and would, gladly give. Everyone was prepared to abstain from meat on the one night of the week when meat is provided that the sum of Re. 1-4-0 be

given to the offering. (I agreed to that for once, because such a beautiful spirit of sacrifice had to be accepted; though diet here is very plain, and does not admit of much reduction if health is to be maintained.) Then some old garments had been given to them to make what use they could of them; yet all agreed that something, no matter how little, should be paid for everything thus received, in order to swell the gift. Others yet, obtained jobs of housework, gardening, compound-cleaning, and sewing; and all the income earned helped to increase the amount.

THERE are only forty of them and two consecrated teachers, and so you can imagine my astonishment and thanksgiving to God the Giver of gifts, when one morning the completed sum (with nothing then from anyone else) was brought to me to send off to help in rescuing Chinese and Jewish children. I blinked; I could hardly believe it, yet there it was in my hands; sixteen rupees, seven annas.

The money has gone, and we are waiting now to hear that it has been received. We expect it to do a tremendous amount, and anyway our prayers seem more real and vital as we join together in asking God to "Give peace for all time, and fill my heart, and the hearts of all men, everywhere, with the spirit of our Lord Jesus Christ," because we have been helping Him to bring it to pass.

* * * *

POSTSCRIPT

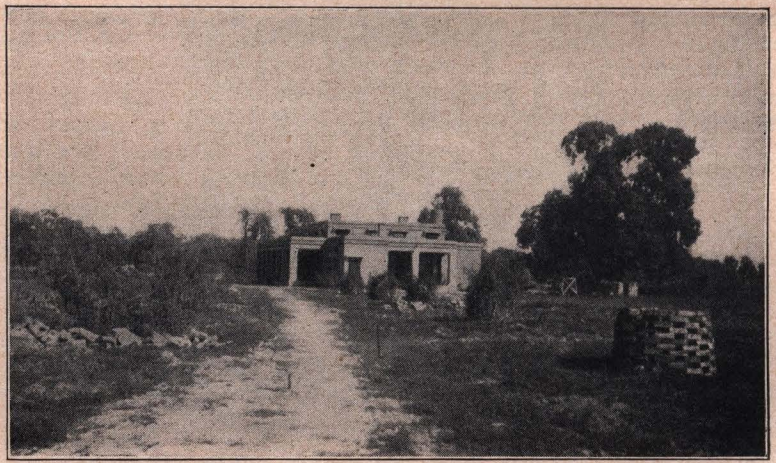
MISS RUGG sent the gift for the Jews to Mr. George Lansbury, and she has now received the following letter of thanks from him:

"MY DEAR FRIENDS,

I have just received a letter from Miss Rugg telling me how you managed to get together such a splendid gift to help the Jewish refugee children who are in England. There are so many of them, and most have lost everything they ever possessed. Many are separated from their mothers and fathers, and never know when they will see them again, so you see, we have to take the place of the mothers and fathers as well as we can. Your gift is one of the most beautiful expressions of love and interest which I have ever received, and because you have given it with such sacrifice it will have a very special value. The boys and girls who, through the 'War Resister's International,' will benefit by your gift send their love and thanks to you. I pray that you, and all girls and boys in India and in Europe alike, may grow up to see and live in a happier world than we have to-day. May God bless you all. This wish comes from the love and gratitude of an old man here in England.

Yours,
GEORGE LANSBURY."

THE NEW MISSION BUNGALOW AT BARAUT



The HERALD for October last contained an account, by Miss Hilda Porteous, of the dedication of the new house at Baraut for women missionaries. We are glad now to be able to publish this picture of the house which has already proved a great help to the work.

FROM THE MISSION HOUSE

WE enter the last two months of our financial year with the knowledge that our income is already far behind what it was at the same date last year. This is due, of course, to war conditions. It began with the widespread upheaval of last autumn and, while there has been a marked recovery, the ground lost then has by no means been regained. But there is still time for further action to be taken.

Churches Which Prosper

MANY churches, placed in areas in which there has been an increase in population through an influx of evacuees, are prospering financially and in other ways. One such church reports a twenty-five per cent. increase in its weekly offerings. We appeal to the leaders and members of these churches to remember the B.M.S. and to work for an increase in missionary contributions before the end of March.

Businesses Which Prosper

IN these areas, too, business is prospering. "I have had the best Christmas of my career," a shopkeeper said the other day, "and so I wish to increase my B.M.S. subscription." There must be many like him. Another friend, who found that his investments were appreciating has likewise increased his subscription, and has covenanted to subscribe for a minimum of seven years so that the Society may recover the Income Tax on his contributions. Others are receiving increased wages. We make our plea to all such on behalf of our work.

Those Who Are Scattered

WE also ask those who, through various causes, have left their customary homes and churches, and are now scattered throughout the country, to remember us by sending their usual missionary gift. Or, if they have not contributed hitherto, to begin to do so now.

Those Who Suffer

CHURCHES and their organisations in evacuated areas are having a hard time. Depleted congregations mean lessened offerings for the maintenance of the work, and for the B.M.S. Sunday Schools—from which the Society has received generous support—are but a shadow of what they were. It is hardly to be expected that the Society will receive this year from these churches and schools what it has had in the past. Many individuals find that their incomes are greatly diminished, and some have been reduced to poverty. Yet we have been cheered again and again by the resolution and initiative which these have displayed in striving to maintain interest and support. They are a worthy example to all.

Generally

NINE weeks remain before the books are closed. A general and resolute effort and response during this time will make a big difference. It may make all the difference. It calls for service and sacrifice beyond what has been made already. While other worthy demands and calls are made upon us and our fellow-members, this one on behalf of the gospel which alone changes the hearts of men has its unique place, and merits a whole-hearted response.

H. L. HEMMENS

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Boys' Brigade Auxiliary

DURING the last financial year the Boys' Brigade Auxiliary of the B.M.S. has again raised a record sum of money for work overseas. Altogether £342 12s. 5d. was raised, compared with the previous record, last year, of £311 18s. £269 has been paid in for the B.M.S. hospital at Pimu, Congo, in which the B.B. Auxiliary takes special interest. £71 was devoted to various other pieces of B.M.S. work. These amounts represent considerable effort on the part of the eighty-two companies contributing and great regularity in the collections taken at B.B. Bible Classes during the year.

But much more could be done if *every* Baptist B.B. company would join the Auxiliary. Will missionary secretaries kindly bring the matter before their Brigade officers? At present only twenty-five per cent. of the Baptist companies are in the Auxiliary. We want to see every company taking an interest and share in the work overseas, where many former B.B. officers are now serving as Baptist missionaries. Mr. E. A. Warland, 58, Matlock Road, Caversham, Reading, the Secretary of the Auxiliary and a former B.B. officer, will be glad to hear of any companies that are interested.

W. W. B.

:: AMONG THE NEW BOOKS ::

Baptists Speak to the World. By Ernest A. Payne. 64 pp. Illustrated. (Carey Press, 6d.)

A CYNIC remarked not long ago that at the very moment when through radio men had found it possible to speak to all the world, unfortunately they discovered they had nothing to say. Here is evidence to the contrary concerning Baptists. The Baptist World Alliance through its Congresses, as well as through its organisation and service between the Congresses, provides a means of communication which can be of incalculable value in war-time. It is natural that so missionary-minded a man as Mr. Payne should write enthusiastically of the World Alliance, for both the B.M.S. and the B.W.A. stand for the Internationalism we desperately need—Internationalism that is practicable, since it links people whose standards are similar, who have common ideals, who largely share similar tasks, and who own allegiance to a common Lord. Just as the " black-out " seems to limit activity, so war breeds a certain insularity of the mind. There could be no better escape from this than to follow the guidance of this book and to live (imaginatively, at least) under sunny skies amid the enthusiastic and impressive multitudes that attended the Atlanta meetings. Here national barriers were not insuperable, language difficulties were overcome, and the crowds became a fellowship.

People who visited the Congress will be grateful to Mr. Payne for helping them to recapture delightful memories, whilst those less privileged will be made envious " after a godly sort " and eager to study the full Report shortly to be issued. War, which has made many things seem irrelevant, if not obsolete, has shown yet more vividly the need for world-fellowships among Christian people, and Baptists have these already successfully functioning in the B.M.S. and the Baptist World Alliance. P. W. EVANS.

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Gipsy Hawkins. By Rev. Angus McMillan, M.A. 135 pp. (Marshall, Morgan & Scott, Ltd., 2s. 6d.)

THE minister of Leith Baptist Church has told in interesting fashion the story of Mr. John Hawkins, who was born in a tent or caravan nearly seventy years ago, and who, after varied experiences as a shoeblack and cobbler, became a " boy preacher " and later an evangelist well known throughout the British Isles and Canada. Gipsy Hawkins has been closely associated with Kenyon Chapel, Brixton, and Trinity Road, Tooting, and continues to be busy and blessed in his evangelistic activities.

Charles Brown. By Henry Cook, M.A. 126 pp. Illustrated. (Kingsgate Press, 2s. 6d.)

IN simple, straightforward fashion, as befits his subject, Mr. Cook has told the story of the most trusted and loved of our leaders, one still happily with us—" the Archbishop of the Baptists," as he has sometimes been called, though the title is wrong if it suggests anything of the ecclesiastic. From the beginnings in a little Northamptonshire village, by way of Birmingham, to Bristol College, and thence, after years of apprenticeship in Gloucestershire, to his life's work at Ferme Park and his ministry to all the churches—throughout it is the story of the faithful use of opportunities and of wholehearted devotion to the central truths of the Gospel. Three appendices add greatly to the value of this little volume, which should be widely circulated, not only among Dr. Brown's friends, but among ministerial students and lay preachers ; they give Dr. Brown's Jubilee Message of 1932, a sermon on the Nature of the Church, and some papers on Preaching contributed to the *Baptist Times*.

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The Concise Guides, 1940. Edited by Ernest H. Hayes (in collaboration with Dr. T. G. Dunning). Beginners, 2s. 6d. ; Primary, 3s. 6d. ; Junior, 3s. 6d. ; Intermediate, 3s. 6d. ; Morning, 2s. 6d. (Baptist Union Publication Department.)

ONCE more Dr. Dunning and Miss Morgan have collaborated with Mr. Hayes in the production of a Baptist edition of the well-known Concise Guides based on the Courses of the British Lessons Council. The prices given above are for the annual volumes ; they are also obtainable in a quarterly edition. An interesting series of *Bible Teaching at Home* leaflets of the primary grade has also been prepared.

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But Now We're Christians. By Donald F. Ackland. 127 pp. (Marshall, Morgan & Scott, 1s.)

Christ and the Man in the Street. By Donald F. Ackland. 110 pp. (Henry E. Walter, 1s.)

FIRST published in 1936, the first of these books has already reached a fourth impression. It gives the testimony of twelve men to the transforming power of Jesus Christ. All are now agents of the London City Mission. Mr. Ackland is the Editorial Secretary of the Mission, and in the second book he deals in lively and personal fashion with some of the popular criticisms of Christianity.

THE EDITOR'S NOTE-BOOK

FEBRUARY, 1940

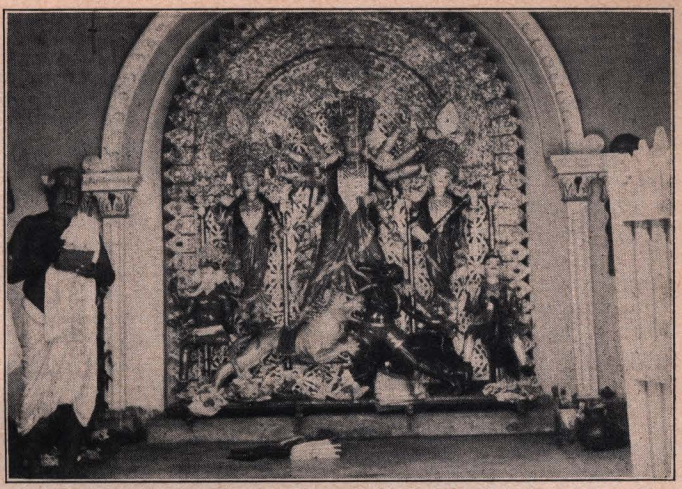

IMAGE OF GODDESS DURGA [Photo by Rev. R. C. Cowling

A Book by Dr. Chesterman

THERE is to be published this month an important book by our Medical Secretary. It is entitled *In the Service of Suffering*, and deals with many different aspects of medical missionary work. Published at 2s., under the auspices of the United Council for Missionary Education, in which our own Carey Press co-operates, it is certain to have a deservedly large circulation. We hope to publish in our next issue a review by Dr. J. N. Tennent, of Glasgow, the Chairman of the B.M.S. Medical Committee. Copies may be ordered immediately. The book has already been described by the headquarters of the Church Missionary Society as " the best yet on medical missions.'

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Rev. R. Birch Hoyle

MANY very striking tributes have been paid to Mr. Birch Hoyle, who passed away in December. He was a man of unusual gifts and wide learning. One of his lesser known but distinctive services to the Christian Church was the translation of a number of hymns, German, French, Hungarian, Scandinavian and Greek, which appear in *Cantate Domino*, the hymn book of the World Student Christian Federation, which was used at the Madras Conference in December, 1938, and at a number of other important international gatherings.

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A Grand-daughter of Knibb

NEWS has been received in England of the death of Mrs. Jane Sibley, who was the grand-daughter of William Knibb, Jamaica's Emancipator. She was the wife of Rev. Wm. Peto Sibley, and with him did missionary work in the Trelawny Mountains in the days when horseback riding was the only way of getting from station to station, as no roads had then been made. From there to Belle Castle, in Portland, for thirty years, and later at Paradise, in Clarendon, she had stood side by side with her husband in all his efforts for Christ and the Church. She was a mother whom her children could rise up and call " blessed," and a Christian woman greatly beloved, who in her quiet way, wielded a wonderful influence for good on all who came in contact with her. Her daughters are still engaged in Christian work in Jamaica. Her youngest son was one of the first boys to enter the new Calabar High School twenty-eight years ago. He now lives in Central America. E. P.

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The Tambaram Reports

THE keenly anticipated seven volumes containing the papers, reports and discussions in connection with the World Meeting of the International Missionary Council at Madras, have now been issued. The volumes consist largely of material prepared by experts and groups for consideration by the delegates prior to the meeting, together with new material arising out of the meeting itself or written since its close. Prepared as they are by authoritative thinkers, of many races and tongues, they are of permanent value as a contribution to contemporary Christian thought and an exposition of problems confronting the Church in varied forms throughout the world. They are published by the Oxford University Press at 30s. net for the seven volumes.

At the present time pressure on our space makes it impossible to do more than indicate the important and stimulating material to be found in these volumes, which should be secured for all college and public libraries and by many of our missionaries, ministers and lay-leaders.

Month by month we shall note something from these rich pages. The first volume is entitled *The Authority of the Faith*, and it contains papers by Dr. Kraemer, Professor T. C. Chao, Professor D. G. Moses, Dr. K. L. Reichelt, Dr. A. G. Hogg, Dr. Hartenstein, Professor W. M. Horton and Professor H. H. Farmer, together with the findings of two of the sections of the Tambaram Conference, one on " The Faith by Which the Church

Lives," and one on "The Witness of the Church in relation to the Non-Christian Religions, the New Paganisms and the Cultural Heritage of the Nations."

* * * *

A Baptist Judge

THE warm congratulations of many friends, particularly in the neighbourhood of Birmingham, will be extended to Mr. D. L. Finnemore, who has been appointed a County Court Judge. Mr. Finnemore bears a name widely honoured in Birmingham Baptist circles, and he is himself held in high regard for his loyalty to the People's Church, to the work of the Boys' Brigade and to the missionary cause.

* * * *

Rev. James Mursell

THE many friends of the Rev. James Mursell will be sorry to hear that for several months of last year he was laid aside, first as a result of a fall in Brisbane and then through a subsequent breakdown in health. After a long period of convalescence, he and Mrs. Mursell are now back in Brisbane, rested and refreshed, but they will not be returning to this country at present as they had intended.

* * * *

Lukolela Girls' School

ONE result of the Revival in the Lukolela district was the awakening of the Mpama people to the need of educating their daughters. One or two of our inland evangelists had had this matter on their minds for the past few years but it was not until 1937 that the interest of the deacons and Church members generally was aroused. When it was, this is what happened.

A special meeting of the deacons was called and they came to us with what was more of a demand than a request asking us to take in village girls as boarders on the station.

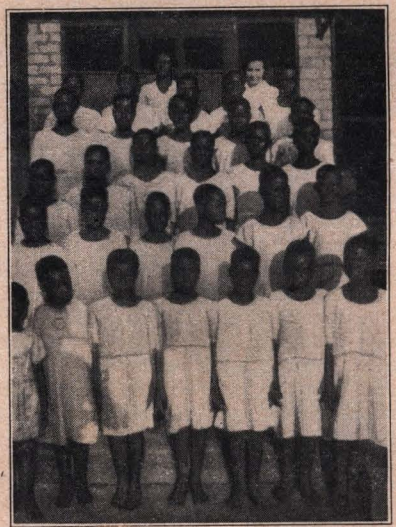
At the following church meeting, a sum of 2,000 Frs. from the Native church funds was allocated to the B.M.S., towards the expenses of building dormitories. The following week forty men went to the forest to cut poles for the building; inland Christians and enquirers came many times in the ensuing months with gifts of other materials for the building.

Mankombo, a fine Christian woman, came to live with the girls and act as Matron. On January 1st, 1938, sixteen girls were admitted and a year later, thirty-two were in residence.

During the first year food supplies were generously given by local Christians, while our own gardens were being cultivated. Clothing for the girls came from the churches at home—notably North Finchley Church.

The girls have shown a keen desire to learn and they have settled down splendidly to the life on a Mission Station. The trial year justified the experiment. We now hope to see the work firmly established and the school a means of bringing many to know the Saviour.

L. G. W.



LUKOLELA GIRLS' BOARDING SCHOOL
[Photo by Rev. L. G. West

* * * *

A Drum-Signalling Class

"I HAVE become greatly interested in the drum-signalling practised by the Lokele and the neighbouring tribes. In the earliest days every child would be taught from infancy to drum out and to understand the drum message. Each boy would receive a drum name. Now, however, many of our schoolboys have never bothered to learn the art and do not know their names on the drum.

"So we have begun a drum class in the top class of boys. It is taken by a deacon of the church who is the 'capita' in charge of the work of the station. He is expert at drumming, but cannot speak French. Hence the class serves also to show the boys that an older man, without French and advanced arithmetic, is worthy of a place as their teacher, a lesson that a good many of these youngsters need.

"The class is very popular."

J. F. CARRINGTON.
Yakusu.

* * * *

Premier Livre De Francais

LE Premier Livre de Francais, by Harold E. Palmer, D.Litt. (*première partie*), forty-eight pages, prepared by Longmans, Green & Co., with the collaboration of the Rev. E. Morrish of the B.M.S., Kimpese and Wathen, has just come off the press. The book has been specially prepared for those learning French as a second language, with particular reference to the needs of Africans.

THE MISSIONARY HERALD

March, 1940
Vol. 122

Twopence Monthly

THE CONGO RIVER FROM BOLOBO

OF THE
BAPTIST MISSIONARY SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

1st February, Miss B. Loosley, from Palwal.
8th February, Miss M. Edwards, from Dinajpur, and Miss K. M. Lewis, from Bhiwani.

Expected Arrivals

Early in March, Rev. and Mrs. B. F. W. Fellows, from Cuttack, and Rev. and Mrs. D. N. C. Piper, from Palwal.
End of March, Miss P. H. Jessop, from Bembe; and Dr. I. S. Acres, from Bolobo.

Departures

22nd January, Rev. and Mrs. R. C. Cowling, for Palwal.
25th January, Rev. and Mrs. R. C. Salmon, for Grenoble, *en route* for Kinshasa.
5th February, Miss J. I. Bell, for Shensi, and Miss F. A. Brook, B.Sc., for Ceylon.
8th February, Rev. and Mrs. A. R. Neal, for Yalemba; Dr. and Mrs. J. G. Jones, for Bolobo; Rev. and Mrs. B. J. Keogh, for Kibentele; and Rev. and Mrs. J. Russell, for San Salvador.

Expected Departures

Early March, Rev. and Mrs. F. S. Russell, of Sianfu, Mrs. R. H. P. Dart and Rev. F. W. Price, of Taiyuanfu, Rev. and Mrs. A. B. Light, for Peking Language School; Rev. F. W. Smith, for Rangpur; Rev. A. M. McAndrew, for Delhi; Rev. and Mrs. S. F. Pearce, for Colombo; Rev. and Mrs. S. J. Newbery, for Upoto; Rev. and Mrs. L. G. West, for Lukolela; Miss N. F. Petrie, for Bolobo; Miss F. D. Chase, for Thysville; and Miss O. I. M. Hurdle, for Yalemba.

Births

13th January, to Rev. and Mrs. A. Haider-Ali, of Delhi, a son.
31st January, at Oakworth, Yorkshire, to Rev. and Mrs. F. Waddington Smith, of Rangpur, a son.

Marriage

18th January, at Berhampore, Dr. Stanley F. Thomas, of Udayagiri, to Miss Joyce Parker Gray, of Northampton.

Death

4th February, at Worthing, Rev. John Drake, M.A., B.D., late of Saharanpur.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—"Missionary Herald" Reader, £1 5s.; M. L., Worcester, Thank-Offering, £1; Mrs. J. Morgan, 5s.; P. E., £10; R. E. M. A., 5s.; Anonymous, "Thank-you-Gift," 10s.

Medical Fund :—D. M., £1 10s.; "Missionary Herald" Reader, £1 5s.

Translation :—W. S., 11s.

China War Relief :—Anonymous, 5s.; Anonymous, Leigh-on-Sea, 9s. 6d.; M. M. B., £1.

Deficit :—"Answers," £4; E. J., 5s.; H. D. A., £5; J. W. D. A., 10s.; "Limbury," £1.

Moorshead Memorial Hospital :—D. M., 10s.

Wants Department :—W. B. C., 10s. (for carriage), South Norwood.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited."

Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

OUR COVER PICTURE

THE picture on the cover shows the view across the Congo River from our mission station at Bolobo. It is from a copyright photograph by Will F. Taylor.

* * * *

STAMP BUREAU

YOU can assist the B.M.S. by dealing with the Foreign Stamp Bureau, which is in the charge of Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon. Packets (all different) for 7½d., 1s. 1½d., and 2s. 6d., post free, will be sent on application, and also approval books. There is a good market at present for Air Mail and Chinese envelopes, and for old Belgian Congo stamps and stamped envelopes, and Mr. Smith will be glad to hear from friends able and willing to give any of these for the benefit of the B.M.S.

* * * *

"PRECIOUS JEWELS"

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

* * * *

TINFOIL

THE price obtainable for Silver Paper and Tinfoil has considerably increased recently, and friends in the churches are urged to collect on behalf of the B.M.S. and to send what they have in hand to the Mission House, 19, Furnival Street, London, E.C.4.

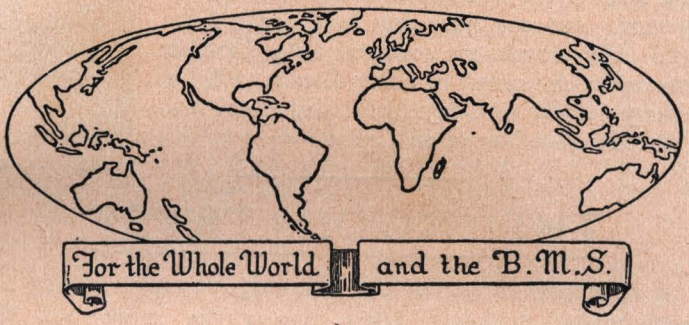
* * * *

WANTED

THE missionaries at Yakusu appeal for Brass or Wood Band Instruments that a band may be established there on the model of the one so successfully organised at Kinshasa by the Rev. C. E. Pugh. The Rev. J. F. Carrington hopes to interest himself in this venture, which is earnestly desired by the Africans. London, Newport (Mon.) and, especially, Keynsham shared in the equipping of the Kinshasa Band. Who will help this time? Communications should be sent to the Mission House, 19, Furnival Street, London, E.C.4.

The Missionary Herald

VOL. 122. MARCH, 1940 No. 3.



PEOPLE OF THE BOOK

From the address by the Principal of Spurgeon's College, on the Nature of Scriptural Authority at the Baptist World Congress, Atlanta.

TWO Baptist missionaries in Belgian Congo were visiting one of their outposts in the forest and they observed above the native school a stick from which a piece of paper was flying like a standard. They questioned a native about the meaning of it, and he replied : " Well, you see, wherever the Belgians go they raise their flag, and we are showing those pages from the Bible, for we are *people of the Book.*"

Baptists are all people of the Book, and it is not only the standard we raise but the authority we gladly obey. There is no agreed formula amongst us as to the inspiration of the Bible or its authority, but that does not prevent our unanimous recognition of the facts. The authority thus ascribed to the Book rests ultimately upon the belief that the Scripture is the Word of God.

The authority is that of the Book as a whole, and is to be found only in Holy Scripture rightly interpreted. It exists, therefore, primarily for believers. Moreover, the authority of the Scriptures is related to their purpose, and it is not legislative but personal ; not imposed from without, but gladly accepted from within. It is not the authority of mere quotations. It is rather an authority that surrounds as a spirit, personal in its felt persuasiveness.

PERCY W. EVANS.

A RECRUIT FOR CEYLON

MISS FANNY AURORA BROOK, B.Sc., was educated in St. Budeaux and Plymouth, and graduated in Mathematics at London University. She also holds a Teaching Diploma, and has been an Assistant Mistress of the Nantwich and Acton Grammar School, Cheshire. While in College Miss Brook was connected with the Student Christian Movement, and she has also been engaged in Settlement work. Her parents are connected with Taunton and she is a member of the church at Silver Street. After a course of missionary training at Carey Hall, Miss Brook has been appointed to educational work in Ceylon.

MISS F. AURORA BROOK

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of March.

MARCH.

2. Miss E. K. SMITH (*on furlough*).
   Rev. D. T. ROBERTS, Cuttack.
   Dr. JACK SAXTON, San Salvador.
   Nurse BROOM, Bolobo.
3. Rev. D. V. GIBBON, Delhi.
   Nurse CHESHIRE, Bembe.
6. Mrs. HANCOCK, San Salvador.
7. Rev. J. S. HARRIS, Chowtsun (*in England*).
8. Mrs. D. S. WELLS, Calcutta.
   Miss M. E. COLLETT, Bolangir.
9. Mrs. STOCKLEY, Sianfu (*in England*).
   Miss M. EDWARDS, Dinajpur (*on furlough*).
   Mrs. I. G. MAURICE, Wathen (*on furlough*).
12. Nurse KING, Sianfu.
13. Miss WALLEY, Bhiwani.
14. Miss COLES, Yalemba.
15. Mrs. BRYAN, San Yuan.
16. Mrs. SELWOOD, Chittagong.
18. Rev. A. BURY, Barisal (*in England*).

MARCH.

18. Miss BIRCH, San Salvador.
    Miss L. K. DRAKE, Cuttack.
19. Rev. E. SUTTON SMITH, Peking.
20. Nurse JESSOP, Bembe.
21. Rev. W. B. S. DAVIS, Dinajpur.
    Rev. J. F. CARRINGTON, Yakusu.
22. Miss I. G. WEST, Delhi.
23. Mrs. ENNALS, Yakusu (*on furlough*).
24. Rev. J. H. STARTE, Wathen (*on furlough*).
26. Rev. R. L. MORGAN, Bhiwani.
    Nurse E. FARNSWORTH, Bhiwani.
27. Mr. NORMAN ELLIS, Calcutta.
    Miss E. A. ALLSOP, Ratnapura.
28. Miss MANSON, Rangamati.
    Miss STARKE, Rangamati.
    Mrs. SAXTON, San Salvador.
29. Nurse CUFF, Kibokolo.
30. Mrs. PARRIS, Yakusu (*on furlough*).

BAPTIST WORLD STRENGTH AT THE OPENING OF 1940

	Members of Churches.	Sunday Scholars.
EUROPE (excluding Russia)	660,881 —	508,663 —
ASIA	479,174 +	210,635 —
AFRICA	118,330 +	46,540 +
AMERICA:		
North	10,931,936 +	7,155,690 +
Central and West Indies	74,099 +	66,312 +
South	62,978 +	58,015 +
AUSTRALIA and NEW ZEALAND	40,716 —	47,789 —
Total (excluding Russia) ...	12,368,114 +	8,093,884 +

(Increases or decreases on last year's figures are indicated.)

1840 THE BIBLE TRANSLATION SOCIETY 1940

A NOTABLE CENTENARY

By ERNEST A. PAYNE

SUNDAY, March 24th, will be the centenary of the formation of the Bible Translation Society. It is an anniversary which should not be overlooked, for the issues which caused the formation of the Society were important ones and are not yet dead. Moreover, the B.T.S. was one of the chief subsidiary denominational interests during the nineteenth century, and though it no longer has an identity of its own, and is often forgotten —a Cinderella of the modern missionary enterprise—the causes for which it stood and the interests it served still need attention.

In 1840, March 24th fell on a Tuesday, and the inaugural meeting of the Society was held in the evening at New Park Street Chapel, London. "The attendance," we are told, "was very numerous and of the highest respectability." Young Joseph Angus was just closing his ministry there in order to become Joint Secretary of the Baptist Missionary Society, and the chapel was soon to be the scene of the early London triumphs of C. H. Spurgeon. In the chair that night was William Brodie Gurney, the Treasurer of the B.M.S. But it was not a B.M.S. meeting and found no mention in the MISSIONARY HERALD of the time. This point is of interest and of importance. The dominant figure was Edward Steane, of Denmark Place, Camberwell, then in early middle life, and one of the Secretaries of the Baptist Union. It was he who made the first and most important of the speeches; which was fitting, for it was largely his initiative and concern which had brought the meeting together. It was he who became the first Secretary of the new Society, and was for many years its leading spirit. Moreover, it was his fellow Secretary of the Baptist Union, Dr. Murch, of Stepney College, who moved the adoption of the constitution. J. H. Hinton, James Hoby, F. A. Cox, Charles Stovel and William Gray were others who took a prominent part in the proceedings. Later in the year many of the Associations passed resolutions supporting the new Society, and formed themselves into Auxiliaries.

THE meeting followed some seven years of discussion and controversy. The early translation work of Carey and his colleagues had been liberally assisted by the British and Foreign Bible Society, whose first Secretary, Joseph Hughes, was a Baptist. For long there had been close collaboration between the British and Foreign Bible Society and the Baptist Missionary Society. In 1833, however, largely as a result of representations from non-Baptist sources in Calcutta, the Bible Society passed a resolution insisting "that the Greek terms relating to baptism be rendered, either according to the principle adopted by the translators of the authorised English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians composing the Bible Society."

It was seen that this change of policy, if persisted in, would have most serious consequences. All the versions put out in India up to that date by Baptists (and with the aid of the Bible Society) translated "baptizo" by a word meaning "immerse." William Yates was at the time engaged in important revisions of the Bengali and Sanscrit versions.

LUKO VRISA MANNI AKA

Eaki eanju sajanai e dinata roani bahta papo dosanai vespane eanju eanii pajinga anga tangi ketangandoki panditenju.

Enga eremba eaniki estanjuve ikeve tinba siataki eanju pajinga tinji manni polka rai tara tutu puri giva tangi manditenju.

Dau tara tara so elu gianai, aigona, aigona, nai aba bahta esse buti gataru tara muni tese enga gapsive tinba panbi manneru, enga anu saki rai sai mai.

Anu ninganai nai aba bahtangi sajanai, O aba, anu sendoni Penu bahta enga ni kannganive roi gia mai;

ST. LUKE 15, 15-18 IN KUI LANGUAGE

By a strange coincidence on the very day that the B.T.S. was formed, the first sheet of a new edition of the Bengali Bible was being printed off in Calcutta. Baptists did not ask that all translations subsidised by the Bible Society should follow their practice, but they did feel strongly that they were being penalised by the new policy which had been adopted and that their principles demanded that they should stand firm. Strong protests were made, but to no purpose. The denomination in Britain was deeply stirred, and one communication to the British and Foreign Bible Society received the signatures of no less than six hundred Baptist ministers. At last in December, 1839, the Committee of the Baptist Union decided to present to the British and Foreign Bible Society a further memorial, drawn up by Edward Steane. It was later printed as a pamphlet which, with appendices, runs to eighty-one pages, and it was a piece of very vigorous and effective controversy. Its main contention was that the Bible Society should " give aid to all versions into new languages which, upon the authority of competent scholars, are ascertained to be faithful." It was the rejection of this memorial which decided Steane, Gurney and their friends that a separate Society must be formed for the support of the Baptist versions already in existence and the safeguarding of the freedom of Baptists to make new ones.

It was said of Steane that " no one regretted the necessity for the institution of the Society more than he." At the meeting on March 24th, 1840, W. B. Gurney made clear that in spite of what had happened he would not withdraw his subscription from the Bible Society. Reading the records after a lapse of a century, Baptists will find in the spirit and temper of the New Park Street meeting a cause of utmost thankfulness. Our fathers consistently maintained that the Bible Society was leaving the Baptists, not the Baptists the Bible Society.

EDWARD STEANE was Secretary of the Bible Translation Society from 1840 till 1856, when he became Treasurer. He did not retire from the latter office until 1876, by which time he had reached his seventy-eighth year. The Society never attained large proportions, but it appealed to the generosity of the far-seeing few and rendered most important aid to Baptist translators, first and foremost to those in India—Yates, Wenger, Rouse, Parsons, Bates and others—and also to missionaries in Ceylon, Japan, China and British Honduras—to Alfred Saker in the Cameroons—and, most interestingly, to Oncken and others in Germany. Steane was one of those intimately associated with the work of the Evangelical Alliance, and he had always an eager concern for the religious life of the Continent of Europe.

The interests of the Bible Translation Society have been world-wide. Ineffectual efforts were made more than once to obtain a relaxation of the stringent rule of the Bible Society. Happily it has been possible to have much close and fruitful collaboration in many versions, notably of recent years on the Congo. The B.T.S. has, however, continued its distinctive service and has found many advantages in its independent position. It has complete freedom regarding texts and versions ; it is able to give introductions, explanatory notes, and marginal references, and it can issue compendiums of texts and other Biblical material.

At the time of the centenary we should remember with gratitude the work not only of Edward Steane, but of others who during the years have kept this needed service before the mind and heart of the denomination. Notable among these were John Bigwood, W. W. Evans, Alfred Powell, John Trafford, P. G. Scorey, William Hill, F. D. Waldock, J. R. M. Stephens and Robert Glennie, all of whom held the office of Secretary ; E. B. Underhill, John Marnham, A. H. Baynes, G. B. Leechman and John Hinds, who acted as Treasurer.

Since the retirement of Mr. Glennie, the Bible Translation Society (looked upon now as a B.M.S. " Auxiliary ") has had no separate Secretary of its own, and its important services are in danger of being ignored. There is, however, still translation and literary work needed in all our fields. In the Kui language of the Kond Hills a part only of the New Testament is as yet translated. In the language of the large and growing Christian Church of the Lushai Hills only the New Testament and parts of the

Old Testament are yet published. In only one of our Congo languages is there a complete translation of the Scriptures. Older versions need revision. Should not this centenary be celebrated by renewed attention to this essential missionary service? Are there not some who would like to make special gifts for this work at this time? And is it not a happy coincidence, in view of the beginnings of the B.T.S., that Dr. Percy W. Evans, the present Chairman of the Bible Translation Committee, is the President-elect of the Baptist Union?

REV. JOHN DRAKE, M.A., B.D.

SEPTEMBER 11th, 1869—FEBRUARY 4th, 1940

REV. JOHN DRAKE

IN the passing of John Drake we lose a missionary scholar who has served India for close on half a century. Before joining the B.M.S. in 1900 he was engaged for five and a half years in evangelising a hill tribe in Central India in connection with the Kurku and Central Indian Hill Mission, which was supported by the Drayton Park "Missionary Training Home," where he had spent four years. But the realities of missionary work among the aboriginal Kurkus brought him a new and larger vision of the missionary enterprise as the application of the philanthropy of God as revealed in Christ to all spheres of human activity and need. The B.M.S., with the variety of its activities, gave him ample scope for the fulfilment of this new vision.

(1) He had a passion for exact scholarship consecrated to the highest ends. Although in early life he had few academic advantages, his well-cultivated intellectual gifts were such that he was able to study the Kurku people and language with the instincts and methods of a scholar. He did pioneer work in Gospel translation and wrote such an excellent grammar of the complicated Kurku language that Sir George Grierson recommended the University of London to confer a doctorate on Mr. Drake, but technical difficulties stood in the way. His article on the Kurkus in the *Encyclopædia of Religion and Ethics* fully maintains the scholarly standards of that monumental work. After his service in Central India and before joining the B.M.S. he spent two years at Regent's Park College, and while at Agra and on furlough he devoted all his spare time to academic studies. In due course he qualified for the degrees of B.A., M.A., and B.D. of London University, an achievement which reminds one of John Clifford in his Praed Street pastorate. Joining Serampore College in 1910, in the early years of its re-organisation, and serving the college for nearly twenty years, he received ample opportunities for the exercise of his scholarly and organising abilities as Professor, Vice-Principal, Bursar and Registrar.

(2) John Drake was no one-sided scholastic recluse, but a man of affairs, distinguished for his firm grip of complicated detail in finance and academic organisation. Incalculable is our debt to him as Bursar of the college over a long period of years, and it is impossible to exaggerate the distinction of his service as Registrar of the Serampore Senate and general director of external students and studies. The outburst of gratitude of non-residential students in all parts of India when he left Serampore must have remained with him a very happy memory to the last.

(3) John Drake was a devoted adherent of interdenominational ideals and co-operative Christian service. He spent the last ten years of his life mostly engaged in literary work and theological teaching in Hindi, serving as B.M.S. representative with the American Presbyterians in the Saharanpur Theological Seminary. He was a scholar of distinction in Hindi, acquired in Agra days, and he often served as Government and University Examiner. Latterly he was engaged, with the help of Mrs. Drake—herself an accomplished Hindi scholar—in the preparation of a Hindi Manual of Theology. Nor can we forget his patient and long-continued endeavours in the cause of Church Union, and his success in bringing closer together the non-episcopal churches of North India.

(4) Though John Drake was a prodigious worker, with an exacting standard of duty for himself and others, yet withal he combined with a somewhat reserved demeanour a humour, gaiety and charm that made him a popular figure in athletic and social activities. He retained to the last a gentle, unaffected piety, a wholehearted devotion to the Maker he served, and an unswerving faith in the Gospel of Christ as the power of God for the salvation of a sin-stricken world.

GEORGE HOWELLS,
Principal Emeritus and Master of Serampore College.

WITH AN "AUST
IN A

By Dr. JACK SA

SAN SALVADOR: TRAVELLING DISPE

IN the North of Angola practically the whole of the population has been moved to villages on the excellent roads which have been constructed by the Portuguese authorities. Half a dozen of these roads intersect the country linking the towns where administrative centres are situated. In the area for which the B.M.S. is responsible for evangelisation there are probably between five and six hundred miles of such roads, the great majority of which are traversable by motor cars.

San Salvador Hospital co-operates with the Dispensaries established at Quibocolo and Bembe, which are respectively about a hundred and ten and two hundred and forty miles by road from the hospital. Periodic visits to the dispensaries are paid by the doctor at San Salvador to assist the missionary nurses in charge in the treatment of difficult cases and to perform minor surgical operations for which otherwise the patients would have to walk or be carried to the hospital. This year by means of a grant and the help of generous friends, it has been possible to purchase an " Austin Seven " van from England, and to have this fitted up as a travelling dispensary. This means that much more travelling can be done on the limited money available for this purpose, and thus it is possible to visit not only the dispensaries but important village centres where ill people can be treated, while those needing special treatment can be carried to the hospital. Talks on hygiene can also be given with a view to lessening much of the preventable disease. Combined with this is the preaching of the Good News aided by the use of an excellent series of Wall Bible Pictures easily carried in the van, and a series of Bible pictures on film slides for use at night from a projector run off the car battery.

THE first patient to be brought in by the Travelling Dispensary was picked up about fifteen miles from San Salvador on the return from a trial run in the new car. She had very acute inflammation of both legs and could not walk. Very speedily she was in hospital receiving the attention which quickly restored her back to health. She was a young woman very interesting to us for about three years ago she was found by Miss Coppin in a village in a very pitiful state. Her arms and legs were contracted as a result of a series of sores which had made her skin a mass of scars. Unable to walk or fend for herself she was grossly neglected and filthy, the picture of abject misery. Relatives were compelled to bring her to the hospital, though they were reluctant to do this being nominally Catholics. A series of operations in the hospital straightened her limbs and in a month or two she was a new being able to walk and use her arms and the sullen miserable features were changed into the radiant smile of one who really had a place in the world. In the hospital she repeatedly heard of the value that Christ placed on every human soul. Consequently she needed no compelling to come to the hospital when she was ill again.

Only short visits to the dispensaries are possible when the hospital has to be left without a doctor and these visits are packed with work. The news of the coming of the doctor brings not only the patients selected by the nurses, but crowds of hopefuls, and as far as lies in our power we try to see them all. The day starts with a short Gospel service, and then the rest of the day is spent in seeing the apparently never ending stream

7" DISPENSARY
GOLA

of San Salvador

[Photo by Dr. J. Saxton

of patients, many of whom have to wait from early morning to dusk, before it is their turn to be seen. Those requiring major operations are advised to make their way to San Salvador, whilst those requiring minor operations are told to come next day.

IT is one thing to carry out a series of operations in a well equipped operating theatre where everything is at hand, but quite another to do them in an improvised room. However, with the excellent assistance of the missionary nurse and the native helpers, the floor of the adjoining room soon becomes uncomfortably filled with patients recovering from effects of the anæsthetic, their operations finished. Are they afraid of operations? No! and the disappointment is often keen when no operation is deemed necessary. The prayer of commendation before each operation removes any anxiety from their hearts.

In a recent visit to Bembe thirteen patients were operated on. Most of these were on women anxious to achieve the ambition of every Congo woman to have a child. Another patient was a man who pleaded to have his leg amputated. For years he has been crippled with a dreadful sore, and for the last six months he has been under treatment at Bembe, but all conservative treatment was hopeless. He would need to be carried one hundred and twenty miles to get to the hospital, and all his resources of food and helpers had been exhausted. So the only thing to do was to amputate his leg there and then. I wish you could have seen the radiance on his face the morning I left, the confidence that, with the aid of a wooden leg, he would be able to take his place in the world again. The last operation, performed by the light of a pressure lamp with many faces peering through the mosquito netted window, was on a little child of three years of age suffering from a perforated appendix. We feared that it was too late, for peritonitis had already set in, but there was a slender chance at saving life. If only it had been brought in two days before and we had been there perhaps its life would have been saved, but as it was it proved too late and the little one passed on the next day.

As we pass through many villages there run out to greet us many old patients now fit and well. There a young man runs out swiftly on crutches. Until two years ago he had been a cripple, for twenty years only able to crawl on the ground. Now as the result of an operation he runs about aided by his crutches. With joy on his face he tells us that since then both he and his mother have been baptized. A few villages on the people stop the car so that we can see another cripple man to see if there is any chance of his being healed. Examination shows no reason why he should not walk again and they promise to bring him to the hospital.

And so on our journeys we climb up steep mountains, cross wide rivers on ferries and smaller ones on doubtful bridges, plough our way through sand or manœuvre between the ruts of the road until we get back to San Salvador. There awaits us a crowd accumulated in our absence: more operations, more cured patients, and another exodus back to the distant villages and an ever expanding circle of recommendation of the healing ministry of the B.M.S. Exhausting work? Yes! but bringing a hundredfold recompense in the knowledge that the sick are being healed and the Kingdom of God being preached unto salvation.

FEET UNDER A GATE

HOUSES in inland China are guarded by high walls with heavy wooden gates, which are a few inches clear of the ground. Through that space between gate and earth one can see the feet and ankles of the people on the other side. Since the "Incident" in China (also called "The Holy War") various crowds have trooped past, and from the comparative security within one has watched the hurrying feet without.

I

Crowd A.—Feet Driven by Lust.

SO-CALLED patriotism fed by hatred gave birth to anti-spy societies. These groups of Chinese "patriots" sought a certain number of victims per month to put to death as spies.

Our mission chauffeur, being of a different province, was one of their victims. Him they hounded to the public park for "trial by the people," and the mob beat him and found him guilty. It was on a Sunday afternoon and, as flock upon flock of feet hurried by, one felt physically sick at what the Chinese nation, which one loves, can do when cruelty is let loose. How they need Christianity!

II

Crowd B.—Feet Driven by Terror.

TWO warning sirens announced the coming of the bombers, the first note like a cow having hiccoughs, the second like the same cow dying. The "all clear" was not of much value, because before it went a new fleet of bombers had often arrived. With the first blast of the "djing bao" people would start racing for the city gates, bound-footed women, dragging little children with them, soldiers, who would try to rush our hospital gates, thinking the Union Jack might serve as protection, old men jostled aside by students: panic was in these footsteps. They know that (except for the mission hospital), if wounded, they would lie to die unattended. Once outside the city wall they were no safer, for often bombs fell on the railway station and barracks there.

While the panting rush is going on, let us remember the preparations the city (one of the most important in North China) made to deal with the wounded. The Governor (rather a fine man) summoned all the "doctors" to a meeting. His method of calling us was somewhat alarming. A policeman demanded that we follow him, and we did not know whether the espionage libel was the cause of the command. After about four hours' delay the meeting at the police court started. Approximately forty "doctors" were present, two of whom beside myself were graduates, they being of "Cheeloo University." The Governor proceeded to tell us how to arrest hæmorrhage, and divided us into First Aid units. It was very amusing to the two of us from the Mission, who knew that we were the only people present who would stay in the city when the air raids got really bad. The Chinese doctors produced beautiful excuses, such as that they had no dressings (quite true; only mission hospitals, because they are supported by Christians at home, can afford dressings), also that they were "specialists," and as such would do no good in attempting first aid work. Things are much better organised now in free China, but it is the mission hospitals which do a big proportion of the medical work.

III

Crowd C.—Feet Driven by Bribery or Threats.

THE sounds of drums and fireworks have now replaced the sirens. This is an orderly crowd. They are marching with banners which read, "Down with the British," "Drive them out," etc., etc. As their feet go past our gate we smile, knowing these people have no animosity to us. They have known us for years. The leader bows to a couple of British missionaries, who are standing on the church steps. "What are you doing this for?" an American asked such a crowd. "For thirty cents" (2d.), was the reply!

We had been wrong in smiling, though, for the conquerors punished our friends for their loyalty to the church and to us, and after keeping our ground through bombing, shelling and invasion, we had to choose retreat for their sakes.

ONE could tell also of church-going feet (greatly increased in number by their adversities), hospital-going feet, refugee feet and children's feet, so many of them known to us and loved by us, all known to God and loved by Him. Oh! that they might be led into the paths of peace and righteousness!

WHY AN EMERGENCY FUND?

By the Rev. B. GREY GRIFFITH, B.D.

IN the October MISSIONARY HERALD the hope was expressed that the work of the Society would be maintained with the fullest vigour and to the utmost of our resources. Those of us who remember the work of the mission in the war of 1914–18 will recall that serious limitation was put upon the work by the action of the Government and by other circumstances.

But this time it appears that, unless restrictions become far greater than they are at present, we shall be able to carry on our work without any great hindrance. We have sent out since the beginning of the war seventeen new missionaries, so that this stream is being maintained.

Our difficulties arise from *Finance*. Nothing is gained by minimising these. We are well aware of the stringencies in our homes and in our churches. We know that many churches are forced to carry on with depleted congregations and less available income. But the questions we have to answer are these. Is this the time to slacken in our enterprise abroad? If some things must be surrendered, what is the place of the Baptist Missionary Society?

1. Everybody is agreed that there is no hope for this distracted and broken world except in the gospel of our Lord and Saviour Jesus Christ. Whatever allegiance we may rightly give to all other calls and to every other method, we who are followers of Christ have no hesitation in affirming clearly and unmistakably that for us there is no cure for the evils of the world, except in the redeeming power of our Saviour. We believe that this redeeming power is not for one nation but for all, and that only from this power will arise the brotherhood that will mean the end of all war.

2. Now, where does the B.M.S. stand in this? A glance at other pages in this issue will show what we have done and are doing in the way of Bible translation. The primary place which was secured for the Society by Carey and his colleagues must be retained. The medical work, which practically came to a standstill in the last war, can be carried on in fullest measure this time. The hospitals are well staffed and there are doctors and nurses offering themselves for the service. Our educational work, through which young people can hear the story of Christ from their early days, can only stand reduction at great risk and peril. The itinerant work of our missionaries must go forward. New areas are continually opening out, especially in some parts of India and Congo. The developing Church must receive all our encouragement. Nothing can be more stirring than the formation amongst the Lushai Christians of a missionary society of their own. The Chinese pastors are carrying on in great distress. Village after village in Congo is asking for a teacher and evangelist.

3. What will be our answer? It is to test this that an Emergency Fund has been launched in order that there shall be no reduction of our service, no withdrawals from the field, no missing of our opportunities, no surrendering of our privileges.

WE make this appeal to individuals, to friends who have always helped us at critical times in the past. As has been reported elsewhere, nearly 700 meetings, at which normally collections would have been taken, were cancelled in October, November and December. Since that time the cancellations have been fewer, but they still continue. It is computed that already at least 800 meetings have been cancelled. It is not surprising, therefore, that there has been a serious diminution in our income. At the present time (February) we are £7,500 behind in the contributions from the churches compared with last year. Moreover, we have up to the present received only one-half the amount in legacies. In addition to this, we have still £8,819 11s. uncleared from the deficit of the previous years.

Yet we are confident that the case needs only to be stated to gain the response of our friends, **even at great cost.**

Contributions should be marked "Emergency Fund" and may be sent either through the Missionary Secretaries of the Churches or direct to the Rev. B. Grey Griffith, B.D., 19, Furnival Street, London, E.C.4. Gifts may be credited to any church.

:: AMONG THE NEW BOOKS ::

In the Service of Suffering. Phases of Medical Missionary Enterprise. By C. C. Chesterman, O.B.E., M.D. 160 pp. (Carey Press, 2s.)

THERE must be few better qualified than Dr. Chesterman to write a book on medical missions. Sixteen years spent as a medical missionary in Central Africa, four years as the Medical Secretary of the Baptist Missionary Society, an extensive tour of mission work in India, and a wide reading of the literature of medical missions have all gone to the making of this interesting book.

Dr. Chesterman gives an account of the arrival of a young missionary doctor in the foreign field, full of zeal and enthusiasm, and well-nigh overwhelmed with the magnitude of the task and the opposition to be overcome. He follows him through his early efforts in dispensary work until he is able to build a very necessary hospital. Thereafter the possible ramifications of the developing hospital are outlined, with the provision in different areas of such things as leper colonies, tuberculosis sanatoria and opium refuges. With the development of the work comes also the need to provide training for medical assistants, nurses, midwives, laboratory technicians and so on, and in some areas the medical staff may co-operate in providing a qualifying course for medical students.

Many are the problems associated with medical missions which come up for review, including the relationship to the church, the community and the state and the optimum size of a mission hospital. One feels that in coming to his conclusions on the various points, the author has drawn largely from his own experience. There is an interesting chapter, in which B.M.S. missionaries come in for honourable mention, showing how missionary doctors have every reason to feel proud of their achievements in scientific research and in their experiments in applied medicine.

Some may feel that they would like to read more about the medical missionary rather than the missionary doctor. To them the paragraph dealing with the relationship of the medical missionary to the Church will be welcome. Here we read, " Medical missions, it may be said quite plainly and unashamedly, are evangelistic agencies." " The records of the lives of medical missionaries and of the work of mission hospitals are full of stories of men and women having been brought face to face with a challenge and having come to a definite decision." There is no doubt that to the medical missionary comes a unique opportunity for personal evangelism and soul-winning. Baptist readers will probably wish that Dr. Chesterman had given more of his personal experiences in Central Africa and had drawn more freely from B.M.S. history and experience in illustrating his points. Some of his Welsh and Scottish friends will also wonder why he repeatedly refers to the B.M.S. as the English Baptist Mission.

This is a very stimulating book and should be obtained by all readers of this Magazine.

J. N. TENNENT.

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The Bible Throughout the World. A Survey of Scripture Translations. Compiled by R. Kilgour. 208 pp. (World Dominion Press, 5s.)

AUTHOR and subject are here well matched. For more than twenty years Dr. Kilgour was Editorial Superintendent of the Bible Society. He here surveys continent by continent the 1,115 languages into which the Scriptures, in whole or part, have been translated. Nine valuable maps are provided by Dr. Henry Fowler. Dr. Kilgour's wide knowledge and literary skill give many light touches to what might otherwise become a rather tedious list of names, and make these pages interesting as well as valuable.

* * * *

Sixth Baptist World Congress. Official Report. Edited with a Foreword by Rev. J. H. Rushbrooke, M.A., D.D. Illustrated. 319 pp. (Baptist World Alliance, 10s. 6d.)

THE prompt issue and the attractive appearance of this important official report of the proceedings at Atlanta last July reflect great credit on the editor and on those in America who have been concerned with its publication. Here are to be found not only the official minutes, the reports of the three commissions, the Presidential Address, Secretarial Report and Congress Sermon, but also the full text of most of the speeches. The rich and varied material here presented will be often referred to and reproduced during the coming years. No Baptist home which can afford a copy should be without it.

* * * *

Practical Books. No. 1 : Africa. By Winifred Warr. 80 pp. Illustrated. (Carey Press, 1s.)

THIS most useful and attractive " Handbook for Leaders " has been prepared by Miss Warr, of the B.M.S. Young People's Department, and is a triumph of resource and research. Here is information and suggestion in plenty for those who are trying to interest children in Africa, particularly those who want help with practical work.

THE EDITOR'S NOTE-BOOK

MARCH, 1940

The Growing Church

THE second volume of the important series of reports of the Tambaram Conference, to which we referred in our last issue, is devoted to "The Growing Church," and consists of a series of statements, or word pictures, of the situation in various parts of the world, together with the findings of Section II of the Conference on "The Church, its Nature and Function."

It would seem to be a weakness of the volume that of the twenty-six descriptive articles only one deals with a Baptist community—viz. that by Thra Chit Maung on the Karen Church in Burma; but there is a great deal of value to be learned from the accounts of churches which differ from our own in their organisation and method. Of particular interest to-day are the sections dealing with work started by the Continental missionary societies, e.g. Norwegian Lutheran work in Madagascar, Dutch work in Java, and German work in Sumatra.

* * * *

An Aeroplane at Bembe

AN incident which occurred a short while ago at Bembe, Portuguese Congo, is indicative of the gradual spiritual awakening of the people. Soon after the outbreak of the war an aeroplane flew over the station during the Sunday morning service, while one of the men church members was leading the congregation in prayer. He continued without interrupting the prayer which he was offering, and not one person left the building—a very remarkable thing when regard is had to the excitable character of the natives. After the service the man said to one of the missionaries: "I quite thought the Germans had come to bomb us, *but I decided the best thing to do was to go on praying.*"

The work of the Mission at Bembe during 1939 is summed up in the following *communiqué:*

"Enemy activity at several points."

"Some casualties, but all attacks repulsed."

"Several successful reconnaissance trips were carried out."

"Advances made into enemy territory along several sections of the line."

There were 161 baptisms at Bembe in 1939, and the net total membership of the Church is now 966. The average attendance of worshippers at services on the Station and in villages of the district is 6,583, and there are 1,462 scholars in the Mission schools.

C. E. PUGH

KIBENTELE: SCHOOL UNDER THE TREE
[Photo by R. V. de C. Thompson

In Zomboland

OUR missionaries at work among the Zombo people in Portuguese Congo still continue to plough the stubborn soil and sow the good seed of the Kingdom. The Zombo are a difficult people to evangelise: they seem by their very constitution to be impervious to the appeal of higher things. Yet those working amongst them realise that there is no call to relax efforts, but that they should press on with renewed energy as they seek to overcome the prevailing indifference. They believe that God's word will not fall in vain into the soil which they are breaking up, but that, nourished by the dews of heavenly grace, it will yet bring forth a rich harvest. Those at home who are "helpers together by prayer" will speed the springing up of the tender blades through the soil so stubborn.

* * * *

Congo Brevities

H.M. The King of the Belgians has been graciously pleased to confirm, for a further period of five years, the appointment of the Congo Field Secretary (Rev. Charles E. Pugh) as a member of the Permanent Commission for the Protection of Congo Natives.

* * * *

YAKUSU reports 1,370 baptisms in 1939, and, at the other end of the long chain of B.M.S. stations in Congo, Quibocolo has had ninety-one added to the Church by baptism during last year.

* * * *

EIGHT of the native helpers at Lukolela have been accorded the Bronze Medal of the Belgian Colonial Government for their long and faithful service in connection with the B.M.S. station.

* * * *

The Cat as an Evangelistic Agency

IN his striking book, *The Mabilles of Basutoland*, Dr. Edwin Smith has something to say about the work of Thomas Arbousset, who was, he says, "in almost all respects a very great missionary." "It is a minor but suggestive proof of his resourcefulness that he

discovered the value of the cat as an evangelistic agency. The first cats had been introduced [into Basutoland] by Mrs. Casalis, and their progeny were in demand by the rat-infested villages. Arbousset usually had two or three kittens in his haversacks when he was on tour : they served as introductions to headmen of villages where the Gospel was not known. To see how the cats were progressing was a valid reason for a second and a third visit, after which Arbousset was usually welcome for his own sake."

* * * *

A Carey Receives the D.F.C.

MANY must have been stirred as they read a few weeks ago of the award of the Distinguished Flying Cross to Pilot Officer Garth Wells Fuller Carey for gallantry in a patrol action over the North Sea in January. Pilot Officer Carey was described by the newspapers as a young New Zealander, well-known in the Dominion as a Rugby footballer and oarsman. We would hail him also as the great-great-great-grandson of William Carey, of Serampore, and would offer our congratulations not only to him, but also to our honoured friend, the Rev. S. Pearce Carey. Pilot Officer Carey is the oldest grandson of the late Mr. Andrew Fuller Carey, of New Zealand, and that he has some at least of the characteristics of his distinguished ancestor may be seen by his courage and by this description by one who knows him : "No frill, nor fuss, nor self-boasting : he just sees and understands his job, and does it."

GREAT-GREAT-GREAT-GRANDSON OF WILLIAM CAREY: PILOT OFFICER GARTH WELLS FULLER CAREY, D.F.C.

* * * *

Attacked by a Panther

ONE of our Kond Hills missionaries, the Rev. James Cross, was recently attacked by a panther. It had been attacking several people and he, along with others and the police who had axes, hunted it out of a bungalow in Udayagiri. Mr. Cross fired and wounded it badly and let it come near him to finish it off. He got a surprise when the gun failed to go off. Stepping back to reload, he tripped and fell, and the next minute the panther was climbing on to his back. He doubled himself and managed to throw it off. When it was coming for him again, Dina, Mr. Evans' cook, killed it with an axe. The police and others had fled when they saw it attacking Mr. Cross. There was one nasty wound in his right arm which he had incised, and Dr. Wilkins gave him injections. The last letter said the wound had cleaned up and he was able to be up again.

* * * *

The Moorshead Memorial Hospital

TO the section of the Moorshead Memorial Hospital at Udayagiri, opened by Mrs. Moorshead in January, 1939, has now been added an operating theatre block, which was opened at the end of last year by the Secretary of the All-India Harijan (Depressed Classes) Service League. So successful has been the work of the hospital that already the accommodation is insufficient. During 1939 over 100 eye operations were performed, and relief has been brought to hundreds of other sufferers. Not a few patients have come already to conscious acceptance of the Saviour in Whose Name all the work is done.

* * * *

Work in Agra

LAST autumn there were unprecedented floods in Agra, more than the average annual rainfall falling in three days. There was considerable damage to property and loss of life, for the mud houses in the *bastis* did not long survive the downpour. The Agra High School, where Mr. and Mrs. Bradnock are at work, housed about two hundred refugees, and the boys and masters did noble service in various relief agencies. The School "Old Boys' Fellowship" continues a most useful and rewarding piece of work. Last year a series of meetings on "What Christ means to me" was followed with great interest, and more recently there have been discussions which indicate much spiritual seeking. Literacy work has been carried on very faithfully by a group of the Agra schoolboys. Some of them have had a night school running throughout the year, some have been teaching the school servants, and others have been regularly visiting a neighbouring village. Work such as the missionaries are doing in Agra cannot yield the swift or spectacular returns which sometimes follow mass-movement work, but there are many evidences of its spiritual effectiveness and of the fact that it is now reaching what should be a period of real fruit-bearing.

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A Selly Oak Broadcast

READERS at home and abroad may like to note that there will be a service broadcast from the Selly Oak Colleges on Sunday, May 19th, at 7.55 p.m.

THE MISSIONARY HERALD

April, 1940
Vol. 122

'wopence Monthly

HOW SHALL
THEY HEAR?

OF THE
BAPTIST MISSIONARY
SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

13th February, Dr. H. C. Bowser and Miss D. A. Turner, from Palwal; Mrs. J. Davidson, from Upoto; and Rev. N. H. Hurst, B.A., from Yalemba.
28th February, Rev. W. G. Gunn, from Upoto.

Expected Arrivals

During April, Dr. I. S. Acres, from Bolobo; Miss P. H. Jessop, from Bembe; Rev. J. Davidson, from Upoto; Rev. and Mrs. H. J. Casebow, from Thysville; and Miss E. W. Evans, from Colombo.

Departures

17th February, Miss M. H. Langley, M.A., for Delhi.
21st February, Mrs. H. D. Northfield, for Dacca.
1st March, Mrs. R. H. P. Dart, of Taiyuanfu.
4th March, Rev. F. W. Price, of Taiyuanfu.
6th March, Rev. and Mrs. S. F. Pearce, for Colombo; Rev. and Mrs. F. S. Russell, for Sianfu; Rev. and Mrs. A. B. Light, for the Language School, Peking; Rev. A. M. McAndrew, for Delhi; and Rev. F. W. Smith, for Rangpur.

Expected Departures

During April, Miss E. Pentelow, B.Sc., for temporary service in Ceylon, *en route* for China; Rev. and Mrs. L. J. Taylor, for Léopoldville; Rev. H. K. Freestone, for Wathen: Dr. S. G. Browne and Miss W. E. Browne, for Yakusu; Dr. Ruth Conway, fiancée of Dr. A. J. B. Russell, of Ntondo; Miss K. M. Brain, B.A., for Wathen; Miss N. Fleming, fiancée of Rev. J. F. Carrington, B.Sc., for Yakusu; and Miss M. Ponchaud, fiancée of Rev. C. Gill, of Bolobo.

Marriage

27th January, at Kibokolo, Senhor J. B. de Sousa to Senhora D. M. Lemos.

Deaths

11th February, at Welwyn, Rev. W. H. Shipley.
27th February, at Finchley, Mrs. H. G. Sargeant, of Hampstead.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, 5s.; Anonymous, Christmas Gift, 3s.; A small gift from an interested reader, 2s. 6d.; A Thankoffering to God, Dumbarton, £2 10s.; Mr. & Mrs. Head and Family, 7s. 6d., and D.P., 2s. 6d.; "In memory of Mrs. Dyball, for Mrs. W. J. Biggs' work"; N.A.W. (Interest on Legacy), £12; "Interested," £1.

Deficit Fund :—Anonymous, 5s.; Anonymous, 4s.; A.G.G., £1; A.R.K., £5; C.S. Baptist, 10s.; Douglas, 5s.

Emergency Fund :—A B.M.S. Well-wisher, 10s.; B.H.S., £1; Anonymous, "H," 10s.; G.L.B., Orpington, £1; Thankful, £4; Widow, Tunbridge Wells, 5s.

Medical Fund :—G.L.B. Bed, Orpington, £1; Miss A. L. Harris, Birthday Scheme, 2s.; Miriam, £2.

China Relief :—X.Y.Z., 15s.

* * * *

Legacies

THE Society has been from the very start greatly helped by the legacies left by friends. These have varied in amounts, but they have all been most acceptable. The following Legacies have been received during the period shown :—

1939		£	s.	d.
Dec.	29th, Miss C. E. Frost - -	20	0	0
,,	30th, Miss A. A. Johnson -	44	19	11
1940				
Jan.	1st, Mrs. L. E. Pope - -	10	0	0
,,	3rd, Mrs. M. E. Pells- -	180	0	0
,,	9th, Mr. G. Jeanes - -	50	0	0
,,	15th, Mr. D. Stanger - -		14	1
,,	16th, Mr. E. Sarll - -	90	0	0
,,	19th, Miss F. E. Pitt - -	200	0	0
,,	19th, Miss F. E. Pitt (Medical) - - -	200	0	0
,,	24th, Mr. H. G. Dutton -	90	0	0
Feb.	1st, Mrs. G. Evans - -	45	0	0
,,	1st, Mrs. G. Evans (Women's Work) -	45	0	0
,,	2nd, Mr. J. A. James -	50	0	0
,,	31d, Miss C. J. Plumbridge	100	0	0
,,	3rd, Rev. T. Gravell -	100	0	0
,,	7th, Miss A. V. Garland -	50	0	0
,,	9th, Mr. A. Archard -	100	0	0
,,	9th, Mr. A. Archard (Women's Work) -	100	0	0
,,	9th, Mr. A. Archard (Medical) - -	100	0	0
,,	14th, Mrs. S. Hayman -	25	0	0
,,	14th, Mr. H. J. Hunt (Medical) - -	26	7	1
,,	20th, Miss A. M. Redman -	100	0	0
,,	20th, Mrs. M. A. Evans -	108	3	6

* * * *

OUR COVER PICTURE

THE picture on the cover is from a photograph taken by Rev. R. V. Emery, B.A., B.D., while on holiday near Darjeeling.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

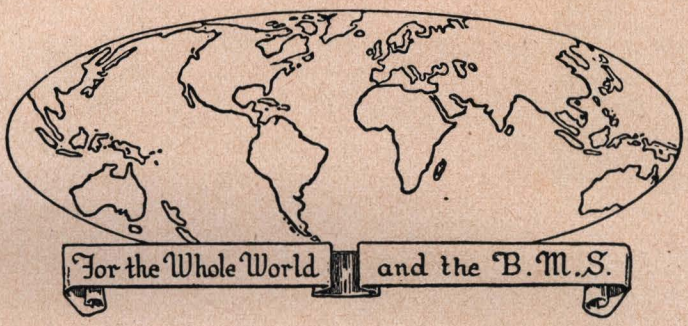
Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited."

Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

The Missionary Herald

VOL. 122. APRIL, 1940 No. 4.



URGENT

IT is computed that 50,000 people, at least, will see this page. You are interested in missions, and particularly in the B.M.S. You are therefore entitled to know how serious the financial situation is. At the beginning of March we have received £8,000 less than on the same date in the previous year. This is largely due to the cancellation of meetings, to the war, the black-out, and the wintry weather.

Were the meetings usually held in your church cancelled ? If so, will you send on the contribution you would have given ?

Were you unable to attend because of the black-out ? If so, will you send on your contribution ?

Has your Sunday School suffered through evacuation ? If so, will you send on a contribution to make good this loss ?

Even if you have already contributed, will you send a further sum for the Emergency Fund ?

Again we say, the situation is critical. The books must close on April 9th.

Unless help is forthcoming soon, the work must be severely curtailed.

B. GREY GRIFFITH

REV. A. B. LIGHT

RECRUITS FOR CHINA

MRS. A. B. LIGHT

THE Rev. and Mrs. A. B. LIGHT were married at Sutton on January 6th, and sailed early in March for China. Arthur Barrington Light was at school at Dulwich College and was brought up in association with Rye Lane Baptist Church, Peckham, where he took part in Christian Endeavour work. He has completed a four years' course of training at Spurgeon's College. Mrs. Light is a daughter of Dr. and Mrs. H. R. Williamson. She was educated at the C.I.M. School, Chefoo, and lived in China for eighteen years, helping in the office of Cheeloo Hospital and in young people's activities in Tsinanfu. She is a State Registered Nurse, having taken her training at the Middlesex Hospital.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of April.

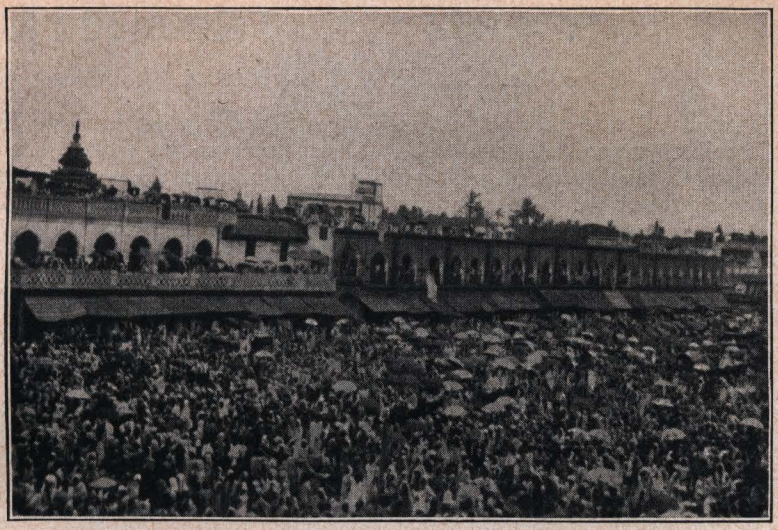
APRIL.

2. Rev. A. E. SELWOOD, Chittagong.
   Mrs. G. O. TEICHMANN, Chandraghona (*on furlough*).
3. Miss E. W. TAYLOR, Entally.
4. Nurse I. M. GOOD, Lungleh.
   Mrs. R. V. EMERY, Rangamati.
5. Rev. L. J. WEEKS, Yalemba.
6. Rev. J. B. RADLEY, Colombo.
8. Mrs. A. W. HILLARD, Bembe.
   Miss B. LOOSLEY, Salamatpur (*on furlough*).
9. Rev. J. CAMERON SCOTT, Tsinanfu.
10. Mrs. A. M. McANDREW, Delhi (*in Scotland*).
    Miss G. LAWSON, Wathen.
11. Dr. HELEN GREGORY, Berhampore.
13. Rev. F. S. DRAKE, Tsinanfu.
    Mrs. S. F. THOMAS, Udayagiri.
14. Rev. HORACE COLLINS, Calcutta.
17. Nurse STEGGALL, Bhiwani.
    Nurse E. E. SMITH, Wathen.
    Mrs. J. H. POOLE, Trinidad.

APRIL.

17. Rev. H. W. NICKLIN, Bishnupur.
19. Rev. J. C. NEWTON, Tsinanfu.
21. Rev. E. D. F. GUYTON, Kinshasa
    Mrs. J. T. SIDEY, Gaya.
22. Rev. P. H. AUSTIN, Thysville.
    Mme. Y. H. COUDERC, Kinshasa.
23. Mrs. D. DAVIS, Kingston (*in England*).
    Mrs. J. LEWIS, Chowtsun.
    Mrs. V. J. JASPER, Chowtsun.
24. Rev. J. DAVIDSON, Upoto (*on furlough*).
    Nurse D. LISTER, Chandraghona (*on furlough*).
25. Rev. J. HENDERSON SMITH, Tsingchowfu.
    Miss M. A. KILLIP, Chowtsun.
26. Miss O. L. M. HURDLE, Yalemba.
    Rev. VAUGHAN WALTERS, Patna.
27. Mrs. A. G. MILL, Yalikina.
29. Rev. H. T. STONELAKE, Peking.
30. Rev. J. T. SIDEY, Gaya.

SPECIAL DATES :—APRIL 9. - - Society's Books Close.
,, 25–26. B.M.S. Committees.
,, 29. - - Baptist Assembly Opens in London.



THE CAR FESTIVAL AT PURI [Photo by Mrs. Biggs, of Cuttack

A BAPTISM AT PURI IN ORISSA

ON December 17th, 1939, there was baptized in the little Mission Church at Puri a young Brahmin, a schoolmaster in the Municipal School, Ananta Prasad Das by name. He is married and has a young daughter aged four.

Many missionaries and evangelists have laboured in the past in this centre of idolatry, longing in vain for such a token of blessing on their service ; now, when there is no European missionary there, the little local church has this great day of rejoicing.

The baptistery was filled by willing young men—they would not let it be done by hired labour. In the church there gathered some two hundred men, women and children. The service was short, but full of deep feeling. When Ananta stood in the water and, having answered the questions put to him by the minister, gave up to him the sacred thread from his shoulder, some of those present could not refrain from tears of joy.

After the baptism he sat down with the church at the table of the Lord and was received into fellowship. Then later the brethren gathered for hymn-singing, and Ananta sang a hymn he had himself written for this day :

Chorus : Oh Jesus, Victor over Death in this dying world !
What nectar wells up from Thy name ;
The sinners' guide, his refuge and his great Salvation.

1. Thou didst bring down the Heavenly Father's blessing ;
Distributing to all that Heavenly Love.
As at the rising sun the thief slinks off to hide in darkness,
So dost Thou make sin to be ashamed and bring forth goodness.

2. By giving Thy life for sinners Thou hast done the impossible ;
Dying for Truth Thou didst both show its sternness, and yet saved sinners !
On the cross with dying voice Thou didst cry,
Eternal Father, forgive Thy erring sons !

3. Then didst Thou rise again, bursting from the grave,
Victor of Death Thy Name !
Thou didst speak with Thy disciples, and then
In Thine own body Thou didst rise to heaven.
Oh blessed that rare, divine and selfless love of Thine !
In Thee may sinners find, fearless at Thy feet, refuge and peace.

H. W. P.

Cuttack High School

FROM the latest issue of the magazine of the Cuttack Mission High School, of which the Rev. E. T. Ryder, B.A., B.D., is Principal, we learn that there are now 335 boys at the School. Thirty out of thirty-four boys recently passed the Matriculation Examination of Patna University. A number of the Senior boys are helping with the teaching of illiterates.

A BLACK-OUT IN THE HEART

By Dr. JEAN BENZIE, of Bhiwani

WHEN news of the war came to Bhiwani a rumour got abroad that the hospital would be closed, and there was great concern. One or two of the rich men in the city came to make enquiries and offered to help financially, so that the hospital might be kept open. The war has already made itself felt in the increase of prices of all kinds of commodities, especially drugs, and these are essential to the carrying-on of a hospital. Also, this year the rains failed again, and there is another famine, although not quite so severe as that of last year.

Apart from finance and irregular mails the war touches us very little here. There are no gas-masks, and no black-out. Recently the Hindus celebrated their festival of "Diwali," when buildings are decorated with lights, and the goddess of Fortune is worshipped. The city was a blaze of lights, and every little house was tricked out in tiny oil lamps. But in spite of all the light displayed, there is still a "black-out" in the hearts of the people, and it is to dispel this darkness that we keep carrying on in our mission work, war or no war.

WE have just finished Evangelistic Week, which is a concentrated and intensive effort in which all take part. The nurses and staff joined in bands going to different sections of the city and to the villages. One evening I went with a party to a village where the lantern slides were to be shown. A sheet was hung up against the wall of a mud-house, and the lantern erected on a table in an open space ; the people sat on the ground. While the lantern was being fitted up the women of the party gathered the women-folk of the village together, talked to them, and sang "bhajans" (hymns), and then we all joined the men-folk for the pictures.

While the brilliant pictures of the Life of Christ were being shown and the story told, I thought of the "Black-out"; here there was no restriction in showing our bright light, but there was a black-out that is invisible and intangible. Just as you at home are glad of any glimmer of light as you grope in the darkness of the black-out, so we rejoice over the slightest promise of the Light of the World having entered the heart.

Now let me tell you of one glimmer in the darkness. About three years ago a little boy named Lachman was in our medical ward, and his mother, who was a widow, stayed with him in hospital. While there she used to cook for some of the other patients, and so make a little money. Soon after Lachman was well and went home we were looking for a cook for our nurses—there are nearly forty and cooking their meals is no light task, so we wanted someone strong. Lachman's mother, Parbati, offered her services. She was a Rajput, one of the highest castes, but a widow, and glad to find work. We engaged her, and the arrangement has been a great success. The nurses are very fond of her. She started going to church, and showed a definite interest in Christian teaching. She professed conversion recently, and is now being prepared for baptism. She is learning to read, and enjoys the devotional part of the course best. Lachman attends the Mission School in Delhi, and she pays his fees out of her small wages. Her face is a joy to behold and there is no doubt about the Light that has entered her heart, for she sheds it all abroad.

BHIWANI: NURSE STEGGALL AND HER BANDAGING CLASS
[Photo by M. Attenborough

SAYINGS HEARD IN AN INVADED LAND

1. "*England, with no bombing and no invading army, must be just like Paradise.*" Said by the Chinese headmaster of Mission School before he evacuated his wife, with unborn babe, and four children to the hills. They came back because they hadn't enough to eat.

2. "*He will not desert you as orphans.*" The text of a most reassuring Chinese sermon preached by our language teacher, the first Sunday after our city changed hands. This man came back North into danger after bombing had started, when the whole stream of people was going South away from danger. He was business manager for the Mission hospital. Even after receiving anonymous warning letters, he stayed by us till he was put in prison for his loyalty, and when after two months he was released, he said:

3. "*Our bruises ached less when we prayed.*"

4. "*Our comrades are dying on the battle-field. Why shouldn't we die for our religion?*" Said by our senior evangelist (about seventy) at a deacons' meeting when the anonymous threatening letters were discussed. He was put in prison along with the business manager, but no word has come of his release, and we would rather think that he is dead. In the pulpit he loved to bear witness that he was a converted opium addict.

A TYPICAL CHINESE STREET [Copyright Will F. Taylor

5. "*It is silly to risk a healthy life for a diseased one.*" Said by a Eurasian friend on hearing we did not intend to leave our patients.

6. "*I cannot think why you stay.*" Said by a patient who along with her husband and baby all received many wounds. We amputated her leg, and afterwards, when the whole family had recovered health, they were set up in a home and business of their own by the Lord Mayor's fund.

7. "*Looking unto Jesus.*" The text of a marvellous sermon by a Chinese pastor, who said: "Put your hand between your eyes and the church and your hand seems bigger than the church; but it isn't. Put persecution between your eyes and Christ, and persecution seems bigger than He; but it isn't." Within ten minutes of his closing words two hundred members of that congregation were being driven in buses to the Police Courts.

8. "*Though our lives be shipwrecked, it cannot separate us from Thy love.*" A sentence from a missionary's prayer when most of us thought some of us must certainly be killed.

9. "*I must flee, because bombing makes my heart and stomach ache . . . My wife and children? No! I can't afford their fares too. I am sorry to leave them!*" Said by another language teacher—contrast him with the Christian one of saying 2.

10. "*I feel we might get used to this any minute now.*" Said by a missionary at breakfast just as a shell was crashing through the roof.

11. "*We've come to make this country comfortable for you foreigners.*" Said by the Japanese General who visited us in the same house, the morning after "the fall" of the city and the destruction of our roof.

12. "*I am glad God didn't answer your prayers a month ago. Had I been released then I would have been an atheist.*" Said by a Christian of highly-strung temperament who was "held for examination" for nearly half a year. In his last month of captivity he became surer of God than ever before and changed his name to "Receiver of Grace."

JAPAN'S STRANGE RECOGNITION OF CHRISTIANITY

CHRISTIANITY has been granted official status in Japan and is to be placed, so far as the State is concerned, on the same level as Buddhism and Shintoism. This new regulation was passed at the last session of the Japanese Diet, and by its terms all religious bodies will come under the control of the Ministry of Education. The avowed purpose of the measure is to control organisations though not necessarily beliefs, but the recognition of Christianity on its practical side has its obvious perils. While Christianity has thus been given a new definite legal status, many Japanese Christians and Missionaries working there look upon this development with distinct uneasiness and wonder how far it will be carried in the direction of bringing all religions into servitude to the Japanese State. The Minister of Education distinctly declared that "in view of the prevailing situation we shall make use of them in future." An American missionary in the Chinese occupied area tells of the appearance of a Japanese official in Nankin who calmly announced: "I am in charge of all religions" —a sweeping claim indicative of what may be expected in the way of enforced collaboration in the near future.

The religious situation in Japan is in its essential aspects similar to that which Christianity faced in its early experiences in Rome. The policy of the Roman emperors was to tolerate the religions of all peoples under their rule. But no one was permitted to possess gods or to worship them unless the worship was regulated by the State. To the Roman the State was the supreme ideal. Early Christians realised their religion was not one among many cults; it was the only one and aspired to universality. The kingdom of Christ was to them a universal kingdom, but to the Roman government the State was the supreme thing and any form of religion was permitted only as it served the interests of the State. These opposite principles inevitably led to the persecutions which took place until liberty of conscience was promulgated in the days of Constantine. The early Christians could have escaped persecution had they been willing to allow Christianity to take its place as one of the State religions.

THE Christian religion has attained such a place of prominence in Japan that it can no longer be disregarded by political authorities; so its status has been made equal to that of Shintoism and Buddhism, but as in the case of ancient Rome, official recognition carries with it official responsibility. The Shinto obligation still prevails, which means that Japanese of all religions must go periodically to the sacred shrines and bow before the portrait of the Emperor. It was this that caused trouble in Korea a number of years ago. The Koreans interpreted it as emperor worship and, therefore, an act of disloyalty to Christ. Many Japanese Christians now consider this formal act of allegiance merely as a duty to the State rather than a religious practice and not at all in conflict with their Christian loyalties. There is a distinct division of opinion in the churches over the matter. This is a day when Christian faith is severely tested in a great variety of ways and there will be many among us who will watch with sympathetic interest how this recognition of Christianity on the part of the State will affect vital religion in Japan.

Nova Scotia. *The Maritime Baptist.*

THE SMALLWOOD MEMORIAL CHURCH, TSHUMBIRI

By the Rev. CHARLES E. PUGH, Congo Field Secretary

BETWEEN forty and fifty years ago, at what was then the *Livingstone Inland Mission* Station of Tshumbiri, a brick church was built by the Rev. Charles B. Glenesk. For a very long time past this building has been too small to accommodate the worshippers at this centre of flourishing missionary effort. Services have been held in an open-sided pole structure, with a thatch roof. This the local Christians erected to meet the greater need; the older building being utilised for school purposes.

Two years ago, when the need for a permanent building became imperative, a generous friend of the B.M.S.—Miss Evelyn Smallwood, of Birmingham—was led to offer to bear the cost of a new church. This gift was made in memory of devoted Christian parents. In recent months, whilst the "Smallwood Memorial Church" has been approaching completion, the native adherents of the B.M.S. have looked forward with the greatest eagerness to the opening day.

SMALLWOOD MEMORIAL CHURCH, TSHUMBIRI
[Photo by Rev. J. N. Clark

This came on October 28th, when the church was filled to its utmost capacity. At the first service several native leaders spoke in appreciative terms of the gift which the donor had made, by means of which the Rev. J. Nicol Clark had been enabled to erect such a building to the glory of God, and for the good of the people of Tshumbiri and its district. Their hope was that many would be brought to the Light in it, and that, by the preaching of the Word, God's people would be increasingly established in their faith. Reference was made to a link which binds the far-off years to the present in that the son of the builder of the first Tshumbiri Church, who was born at Tshumbiri, is now one of the members of the mission staff at Bolobo—the Rev. A. W. Glenesk. It had been hoped that both he and Mrs. Glenesk would have been able to attend the special gatherings, but they had been unfortunately prevented from doing so.

THE opening services were continued on the day following, Sunday, October 29th, when there were great gatherings from dawn to sunset. From the early morning prayer meeting to the Communion service which brought the day's gatherings to a close, each meeting was marked by a spirit of deep thanksgiving to God for His many mercies and all the blessing bestowed upon the work at Tshumbiri throughout its history as a mission station. All through the day a wonderful sense of the Divine presence was experienced.

A special feature of the services on each of the opening days was the singing by the choir, formed from among scholars of the Girls' and Boys' Boarding Schools. These young people rejoiced that they were thus able to share in the gladness of the gatherings by leading the praises of the great congregations.

It will be a source of joy to all familiar with Tshumbiri, and especially to those who during many years have worked there as missionaries, and are now retired from active service, to learn of the erection of the new church. The fact of the necessity for its having to be built is yet another evidence of the continued growth and vitality of the work at this centre.

The building, which is well-designed, is seated for six hundred worshippers. Its foundations are of stone, large numbers of these having been gathered by church members and others. The walls are of brick, and the roof of corrugated iron.

YALEMBA MISSION GIRLS

A VICTORY WITH A PLUS

By OLIVE L. M. HURDLE, of Yalemba

SINGING on the river! What did it mean? Of course we must all go to see.

It was a huge canoe full of the head-men of Yalemba and Yaolo villages, all wearing ceremonial finery; those who were not paddling were dancing, blowing horns or beating drums and making it quite evident that some "big palaver" was in hand.

When we asked the boys and girls about it we could get no answer, but the maddening negative question so dear to the native's heart, "Do I know?" (That may mean that he really does not know, or, more probably, that he does, but does not see fit to tell you.) As it was quite impossible for everyone to be ignorant of the meaning behind this great display (for in Congo everyone knows everyone else's business!) we could only conclude that we were not intended to know. We therefore made it our business to find out, not for purposeless prying, but lest some evil be afoot. And so it was.

The folk of our two nearest villages were very worried. There had been much sickness and death amongst them recently, and, instead of putting it down to chilly nights on the river and too much palm-wine, they had become convinced that there was witch-craft at work. Someone had suggested that a "bad medicine" was buried under the palaver tree in the middle of Yalemba village, so the great old tree had been cut down, its roots dug out and the earth thoroughly searched, but with no result. No charm had been found, and still there was sickness and death. There remained, therefore, only one explanation—some folk amongst themselves must be hiding fetishes by whose influence they were bringing evil upon their neighbours.

Then had come the news of a powerful witch-doctor who was working big magic in a village up-river. Surely he would be able, by his charms, to discover the culprits! He must be fetched. So, with the pomp and ceremony fitting to the occasion, the head-men set out on this errand. Next day they returned, sadly, for the great one had not consented to come; still, they were determined to go and invite him again later.

WHEN one of the missionaries saw this famous witch-doctor, he was wearing a smart white suit, a topee and sun-glasses—not at all like the traditional African witch-doctor. But he had gained power over the minds of the credulous villagers by doing things which they, superstitiously, feared to do—such as handling toads and eating lizards. Since, as a result, no harm befell him, they believed he must have supernatural power. Believing in him, of course, they were completely at his mercy; he became a rich man at the expense of their credulity, and some of his evil deeds and practices are unnameable.

While the head-men were awaiting an opportunity of going again to fetch this witch-doctor, some of the Church leaders came to tell us all about it. They did not want the witch-doctor; they knew his coming would do much harm, but when they dared to oppose it in the village council they were accused of fearing the witch-doctor because they themselves owned the bad fetishes, and all their protests and pleadings were ignored. They came to ask us, what should they do. There was only one thing to do; that was, to pray. So we advised them to do this, and to call together all the Christians to join them.

We threw out to them St. Paul's challenge, " Come ye out from among them, and be ye separate . . . touch not the unclean thing. . . ." So splendidly did they respond, and so faithfully did they meet day by day for prayer, that even the timid among the Christians, those who were afraid of persecution, were able to stand firm, and the whole Church, in the strength of the Lord, presented a firm and united front against evil.

I do not know just how God works. I only know the witch-doctor never came ; and so the Church scored a victory over the powers of darkness.

CONGO WITCH DOCTORS OF THE OLD TYPE

BUT that is not quite the end of the story. A few weeks later, one of the Yaolo leaders—a man of no small influence—came to one of the missionaries and thanked him for what he did to prevent the witch-doctor's coming. This man had been one who went to fetch him ; but after his visit of gratitude, he began to attend the Church services regularly.

Is it not wonderful, and a rebuke to feeble faith, that God can bring good out of evil, giving not only the victory, but the victory with a plus ?

ANNUAL ASSEMBLY IN LONDON

Monday, April 29th, to Wednesday, May 1st, 1940

Monday, April 29th.—THE CITY TEMPLE.—6.30 p.m.

JOINT MEETING OF THE BAPTIST UNION AND THE BAPTIST MISSIONARY SOCIETY.

Devotional Service, conducted by Rev. G. W. HARTE ; Commemoration of Ministers and Missionaries. Dr. H. R. WILLIAMSON, Foreign Secretary of the Baptist Missionary Society, will speak and Principal P. W. EVANS, B.A., D.D., President of the Baptist Union of Great Britain and Ireland, will deliver his Presidential Address.

Tuesday, April 30th.—BLOOMSBURY CENTRAL CHURCH.—2.15 p.m.

ANNUAL MEMBERS' MEETING.

Chairman : Miss D. F. GLOVER.

Presentation of Annual Reports. Election of fifteen members of Committee. Election of Officers, and other business.

Tuesday, April 30th.—THE CITY TEMPLE.—6.30 p.m.

JOINT MEETING OF THE BAPTIST UNION AND THE BAPTIST MISSIONARY SOCIETY.

Chairman : Rev. HENRY COOK, M.A. (Chairman of the B.M.S.).

Wednesday, May 1st.—THE CITY TEMPLE.—11.30 a.m.

PUBLIC SERVICE.

Preacher : Rev. F. C. SPURR, of Hove.

Wednesday, May 1st.—THE CITY TEMPLE.—6.30 p.m.

JOINT YOUNG PEOPLE'S MEETING.

Chairman : Mr. RONALD BELL (London).

Devotions led by Mr. E. GRETTON (St. Albans).

Speakers : Professor BASIL MATHEWS, Dr. ELLEN CLOW (Taiyuanfu), and Rev. J. B. MIDDLEBROOK (Huddersfield).

:: AMONG THE NEW BOOKS ::

The Missionary Church. By W. Wilson Cash, D.D. 326 pp. (Church Missionary Society, 7s. 6d.)

THIS is an important book, which, in the words of the Archbishop of Canterbury in his foreword, " ought to enlarge the mind, quicken the imagination, and stir the spirit of all who read it." Dr. Cash was for seventeen years a missionary to Moslems in Egypt and for the past thirteen years he has occupied the responsible position of General Secretary of the Church Missionary Society, playing an increasingly influential part in the work of the Conference of British Missionary Societies and of the International Missionary Council. To this substantial volume, given in part as the James Long Lectures, he gives the subtitle, " A Study in the Contribution of Modern Missions to Œcumenical Christianity."

Dr. Cash illustrates his theme mainly from the work of his own society, but, as he points out, " the C.M.S. sprang out of the same spiritual movement as many of the leading Free Church societies " (p. 32), and much of what he says is applicable to the B.M.S. Moreover, there are many glowing tributes to Carey and his work. " The Serampore group were bold adventurers for the Kingdom, but they were also men of amazing vision," he writes (p. 135). " These Serampore missionaries could not think in small sums " (p. 47).

The first half of the book consists of a study of missionary motives and origins, worked out against the detailed background of what has happened in India, Africa and the Far East. It closes with a very important chapter on " Why Missionary Societies To-day? " in which there is frankly discussed the suggestion made sometimes in Anglican and in Free Church circles : " If missions overseas are becoming part of the Church organically, should missionary societies not relinquish their democratic position of autonomous control and give their work into the hands of a central body so that the Church may become its own missionary society? " (p. 171). His conclusion is strongly in favour of the continuance at present of the society-system of missionary support.

Part II is devoted to an expansion of Dr. Cash's strongly held conviction that " Missions that have no conception of the Church as a living organism of divine origin, created by God to act in a corporate capacity, will ultimately have little to show for their labours " (p. 3). He deals with the true marks of the Church, with Evangelism, with Self-support and with the Church Universal, and on all these subjects has important observations to make. For example, in Chapter VIII he writes : " However important it may be to help a Church to support itself, it must be remembered that this is a secondary stage in growth, the primary stage is witness. To ask a Church to support itself before it has been taught to expand by its own voluntary witness, before its worship has led to sacrificial giving, is to invert the apostolic order of things " (p. 261).

The book closes with an account of the Œcumenical Movement and the Tambaram Conference and an urgent plea for Christian unity. Many Free Churchmen, and particularly Baptists, even if sympathetic to Dr. Cash's main contentions, will read with some surprise : " The younger Churches of a Free Church type, not having our historic background, are prepared to discuss with us plans for union on the basis of the acceptance of the historic Episcopate " (p. 303).

The present war, whether long or short, must involve further substantial changes in missionary method. This volume by Dr. Cash will be found stimulating and helpful not only by the officers and committee members of missionary societies, upon whom at the present time so heavy a responsibility rests, but also by all those who are concerned with the progress of the Church of Christ throughout the world.

E. A. P.

Wings Over China (The Chiang Kai-Sheks). By Basil Mathews.

The Book in the Pillow (Adoniram Judson). By Pat Yates.

Soldiers' Heroine (Florence Nightingale). By W. G. Wilson.

They Thought He Was Mad (Albert Schweitzer). By Ruth Henrich.

Eagle Books. Nos. 25 to 28. (Carey Press, 2d. each). Four excellent issues in this most useful series.

HANDCRAFTS AT SALAMATPUR [Photo by Mr. T. F. Williams

THE EDITOR'S NOTE-BOOK

APRIL, 1940

Personal

IN view of special family responsibilities and the difficulties of the present situation both in China and in Europe, Dr. L. M. Ingle, formerly of Cheeloo, has resigned to take up work in this country.

Dr. W. S. Flowers, of Chowtsun, has been granted leave of absence for the duration of the war and is at present stationed at a Military Hospital.

Miss E. Pentelow, B.Sc., of our Taiyuanfu staff, in view of the fact that Shansi is still closed to our missionaries, is to spend some months filling a vacancy at one of the B.M.S. schools in Ceylon.

Early in January the Rev. E. G. T. Madge, Rev. S. R. Dawson and Dr. C. V. Bloom secured military passes for a ten days' visit to our stations in Shansi. They found conditions very difficult and there does not seem any likelihood of an early resumption of our work, nor does it appear that the Chinese Christians are at present able to do much to maintain Church activities.

For the time being, Dr. and Mrs. John Lewis, of Taiyuanfu, will be stationed at Chowtsun, and also Mrs. John Lewis, sen., the Rev. and Mrs. V. J. Jasper and Miss Killip. The Rev. and Mrs. J. Henderson Smith, of Sinchow, will be at Tsingchowfu. Mr. R. H. P. Dart, of Taiyuanfu, will help with the management of the Tsinanfu hospital.

The Rev. and Mrs. V. E. W. Hayward, of Sinchow, are joining one of the new forward movement enterprises of the Church of Christ in West China.

Rev. W. H. Shipley

BY the sudden death at Welwyn on February 11th, of the Rev. W. H. Shipley, the B.M.S. lost one of the most loyal, informed and hard-working members of the General Committee. From 1908–14 he was a missionary in Italy, and in his subsequent pastorates in England and Scotland he became well-known for his advocacy of the claims of the Society. Elected to the General Committee in 1928 he was of recent years Chairman of the Young People's Committee.

* * * *

Dr. Nina Ottmann

MANY friends of our Medical Work will recall with gratitude the name of Dr. Nina Ottmann, who has just passed away at her home in Berhampore, Orissa. Dr. Ottmann joined the B.Z.M. as far back as the year 1900, and to her devoted service was due the founding of the Medical Mission work in Berhampore. She paid two visits to England, and rendered deputation service of a unique and greatly valued order. In 1919 she resigned from the work of the Society in order to carry on a Bible Teaching Ministry to which she felt especially called, and which she maintained right up to the day of her passing—the 26th January, 1940.

* * * *

Mr. and Mrs. Jennings Honoured

WE offer warm congratulations to the Rev. and Mrs. R. L. Jennings on the decorations they have recently received by order of H.M. the King of the Belgians.

Mr. Jennings has been made a Chevalier of the Order of the Crown of Belgium and Mrs. Jennings a Chevalier of the Order of Leopold II. This well-merited recognition follows more than thirty years' missionary service on the Lower Congo.

* * * *

Mrs. H. G. Sargeant

MRS. H. G. SARGEANT, of Finchley, who died on February 27th, after a short illness, had been for ten years one of the representatives of N.W. London on the B.M.S. General Committee. She was nominated for election to the chair of the Women's Committee a few days before her last illness. Her radiant spirit and gracious personality will be greatly missed by her many friends. For several years she was secretary of the W.M.A. in the Southampton Auxiliary. On coming to London she identified herself with the work of the L.B.M.U., and in 1933 she and her husband became joint secretaries of the N.W. Council. She was a member and elder of the Hampstead Free Church.

* * * *

Keswick Convention

PLANS are being made for the holding of the usual Convention at Keswick from July 12th to the 22nd, and it is hoped that there will again be a B.M.S. House-Party. A house has been secured in Blencathra Street. Inquiries should be addressed as soon as possible to Mrs. Hugh Jones, "Elim," 64, Grennell Road, Sutton, Surrey.

* * * *

Evangelism

THE third volume of the valuable series of reports in connection with the Tambaram Conference (to the first two of which we have already called attention) is devoted to the all important subject of "Evangelism." There are sixteen chapters, followed by certain findings of the Tambaram meeting, and each one is of interest and value. Dr. Latourette contributes two able and important historical chapters. The Bishop of Dornakal writes on the place of the Church in Evangelism, and there follows a symposium of views collected by Dr. John R. Mott, which will repay careful study. Then come eight descriptive chapters dealing with recent evangelistic activities in different areas, leading up to a survey of the unfinished task by Mr. McLeish. Dr. Knak writes on German evangelical missions, Dr. Kagawa on occupational evangelism in Japan, and Mr. Whittaker on community movements in India.

At Atlanta Baptists agreed that Evangelism is the primary task of Christian people. Ministers, missionaries and lay-workers will find this a most stimulating and rewarding volume.

* * * *

Dr. Chesterman's Answer

DR. CHESTERMAN was asked by Dr. Mott how he would define Evangelism. His answer (printed in the volume just referred to) is as follows :—

1. As Jesus did, in His autobiography (Luke iv. 18, 19) :

"The Spirit of the Lord is upon Me, because He hath appointed Me to preach the Gospel to the poor. He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

To preach the Gospel to the poor - - - - -	Spiritual.
To heal the broken-hearted, to preach deliverance to the captives - - - -	Social.
And recovering of sight to the blind - - - - -	Medical.
To set at liberty them that are bruised - - - - -	Political.

2. As the evangelist did :

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. iv. 23).

(The prologue to Christ's life.)

"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts x, 38).

(Peter's epilogue.)

* * *

SALAMATPUR BABIES

Missionaries Literature Association

WILL donors of the MISSIONARY HERALD to friends abroad please note change of address of the Hon. Secretary : Rev. C. T. Byford, 16, Tudor Close, Middleton-on-sea, Sussex.

THE MISSIONARY HERALD

May, 1940
Vol. 122

'wopence Monthly

BOUND FOR CHINA

OF THE

BAPTIST MISSIONARY SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

6th March, Rev. and Mrs. B. F. W. Fellows, from Cuttack, and Rev. and Mrs. D. N. Clarkson Piper, from Palwal.
2nd April, Mrs. A. R. D. Simpson, from Yalemba, and Nurse P. H. Jessop, from Bembe.
8th April, Mrs. A. S. Herbert, from Kingston, Jamaica.

Expected Arrivals

13th May, Nurse L. E. Head, from Kibentele, and Miss E. G. Davis, from San Salvador.

Departures

20th March, Rev. and Mrs. S J. Newberv, for Upoto, Rev. and Mrs. L. G. West, for Lukolela, Miss N. F. Petrie, for Bolobo, Miss O. L. M. Hurdle, for Yalemba, and Miss F. D. Chase, for Thysville.
11th April, Miss K. M. Brain, for Wathen ; Dr. S. G. Browne, Nurse W. E. Browne, and Miss N. Fleming (fiancée of Rev. J. F. Carrington), for Yakusu ; and Miss M. Ponchaud (fiancée of Rev. C. Gill), for Bolobo.

* * * *

PRINTED MATTER FOR CONGO

FRIENDS are asked to be good enough to refrain from addressing printed matter of any description for missionaries in China and Congo to the care of the Mission House, as we have no facilities for forwarding it. Papers and periodicals should be posted by publishers who hold the necessary licences.

* * * *

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—A. J. N. Cardiff, £5 ; Anonymous, " Hoddesdon " 10s. ; Anonymous, Sale of two Bristol Glass bowls, £1 ; Anonymous, Cambridge Young Peoples' Special Appeal, 5s. ; A Young Member of Balham Baptist Church (Young Peoples' Special Appeal), 5s. ; Mrs. R. B. Davies, £40 ; Friend, Rhondda, S. Wales, 10s. ; For the work of the B.M.S. in India, £1 ; H.B. In Memory, £1 ; Mrs. Lewis, Stapleford, 2s. 6d. ; Old Age Pensioner, Bournemouth, 10s. ; R.A.B., 10s. ; S.C., £10 ; S.H.M., £4 ; W.H.F., 10s. ; Well-Wisher, 10s. ; X.Y.Z. (Edinburgh), £5.

Women's Fund :—M.A.B. In Memory, £1.

Medical Fund :—Anonymous " For Medical Work " 8s. ; Anonymous, per Miss Chase, 15s. ; B.E., 10s.

Deficit Fund :—Anonymous 10s. ; " A little extra " Anonymous, £2 ; E.C.W., £2 ; Jewellery, £3 10s. ; M.S., Derby, 10s.

Emergency Fund :—Anonymous, E1d Lane, Colchester, 3s. ; Anonymous, £1 1s. ; A member of Herne Bay Church, 10s. ; B.G. Watford, 10s. ; Mrs. Lewis, Stapleford, 2s. 6d. ; M.R.W., 5s. ; S.H.S., £1 ; W.J.E., 5s.

China Relief :—Philatelist, Sheffield, 5s.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed " Barclays Bank Limited."

Telegrams : " ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

* * * *

OUR COVER PICTURE

THE picture on the cover shows a group of missionaries on board ship *en route* for China. They are, from left to right : Back row, Rev. and Mrs. B. F. Price and Rev. E. Sutton Smith. Front : Rev. John Mudd and Rev. Henry Payne. Mr. and Mrs. Payne were returning to Shantung after more than thirty years' service for China ; the others are recruits, and are now at the Pekin Language School.

* * * *

WHITSUNTIDE AT MALVERN

THE Home Preparation Union is arranging for a week-end Conference in Malvern this year. The dates are May 11th to 14th, and friends will be accommodated in an hotel which stands high on the hillside overlooking Great Malvern and the valley of the Severn. It is a lovely district, especially in the spring, when the orchards are in blossom, and the gardens gay with flowers. The views are wonderfully extensive, stretching from the Cotswold Hills to the mountains of Wales, beyond the Forest of Dean and the Wye Valley.

The Conference is open to non-members of the H.P.U. if they care to join, and it is hoped that in spite of war-time difficulties there will be a good attendance.

The cost is 35s., of which 5s. should be sent at once as a registration fee, addressed to Miss Irene Morris, either at the Mission House or at Walmer Lodge, Abbey Road, Malvern.

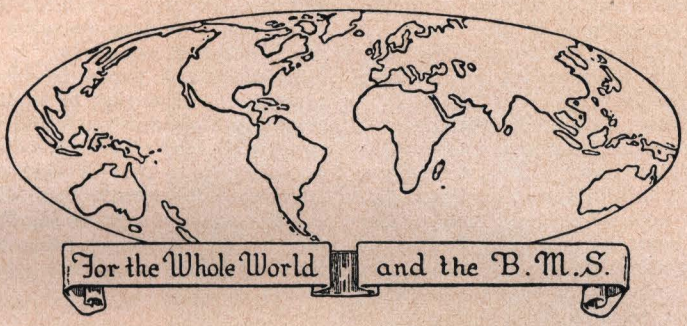
* * * *

KESWICK CONVENTION

PLANS are being made for the holding of the usual Convention at Keswick from July 12th to the 22nd, and it is hoped that there will again be a B.M.S. House-Party. A house has been secured in Blencathra Street. Inquiries should be addressed as soon as possible to Mrs. Hugh Jones, " Elim," 64, Grennell Road, Sutton, Surrey.

The Missionary Herald

VOL. 122. MAY, 1940 No. 5.



THE BURNING HEART

A Message from the Chairman of the Baptist Missionary Society

WE are sure God has it. God is no feelingless Absolute watching with impassive eyes the struggles and sins of men. The Bible speaks of Him as the Living One, and Jesus reveals Him as the Father who numbers the hairs of our heads and eagerly longs to win us for His fellowship. The flame of love blazes for ever in His mighty heart, and Calvary is the measure of His passionate concern for the redemption of all His people. Unquestionably God has the Burning Heart.

BUT do we have it? Some undoubtedly know something of its meaning. We think of Carey pleading continually with his brother ministers to take up the task of evangelizing the heathen, of Livingstone wearing himself out for Africa, or General Booth calling upon England to think of its socially and spiritually submerged. Yes, and with these we associate the faithful folk in all our churches whose first desire is always God's Kingdom at home and abroad, who pray and work and give, and who truly are the salt of the Church as well as of the earth. We thank God for them all. But how small is their number compared with the rest of us! So many never feel the throb in their heart or the lump in their throat. The passion to redeem has never gripped them, and they stand aghast at Paul's great exclamation, "I could wish myself Anathema from Christ if only I could see them saved." It takes a Christ-like Christian to say sincerely a thing like that, and only the Redeemer's love on Calvary can teach us the depth of its significance.

SHOULD we not all pray for the burning heart? And that means that we must pray that the Cross may more and more dominate our thinking and giving and living. It is not enough to say with Paul, "He died for all." We must go on to add, as he does, "that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again." In other words, the Cross must be in our hearts, and by it, and for it, we must live.

HENRY COOK

THE EDITORSHIP

MR. HEMMENS TO SUCCEED MR. PAYNE

READERS of *The Missionary Herald* will probably know by this time that the Rev. E. A. Payne, who has been our Editorial Secretary for four years, is leaving us at the end of June to become Senior Tutor at Regent's Park College, Oxford. The July *Herald* will be issued under his supervision ; then he leaves for Oxford.

We are sure that it would be the desire of us all to place on record our great appreciation of the service of Mr. Payne during these years. The editing of *The Missionary Herald* and *The Quest* has been no easy matter ; the reading and sifting of material, the co-ordination of articles so that all sides of our work are set forth ; the arranging in page and paragraph, with illustrations, so as to make it all effective and interesting, demand gifts of a unique and high order. It has been so accomplished that we who have read the magazines have not only been stirred and enlightened, but equipped to convey the news to others.

But all this has been by no means the end of the devoted labours of Mr. Payne. He has edited also many leaflets, notably those for young people, concerning the work of the Society, and expositions of New Testament books, all to a missionary end. Moreover, he has written on aspects of the work in our various fields, notably that of Jamaica, and delineated the features, both physical and mental, of those who, at the very beginning, and in later generations, have wrought so much for the Society. We now know a great deal more of the succession in which we stand because of his gifts of research and of portraying thoughts, deeds and character.

Nor would we forget the first years of Mr. Payne's connection with the Mission House, when from 1932 to 1936 he served us so ably as Young People's Secretary.

We know his deep devotion to the work of the Society will not abate. It is his partly by inheritance and partly by his own personal conviction. Now that he undertakes his new responsible position we would wish him God-speed and God's blessing. Of one thing we are sure, and that is that the missionary tradition of Regent's Park College will be effectively maintained by Mr. Payne's appointment. He will always bring to the minds of his students the world-wide significance of the Gospel of Christ.

THE General Committee has invited Mr. H. L. Hemmens to succeed Mr. Payne. There is no need to introduce the new Editor, for the Baptist Missionary Society for the last thirty years has been closely linked with his name. As Secretary of the Young People's Department, with its large development in connection with Summer Schools ; as one of the founders of the United Council for Missionary Education ; as Secretary of the Laymen's Movement, and as Assistant Home Secretary, he is not only known to members of Committee, but to the rank and file of our churches up and down the land. Latterly he has been Editor of *The Layman*, and has shown that he possesses those gifts which give confidence to the General Committee as they invite him to this new office.

B. G. G.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of May.

MAY.

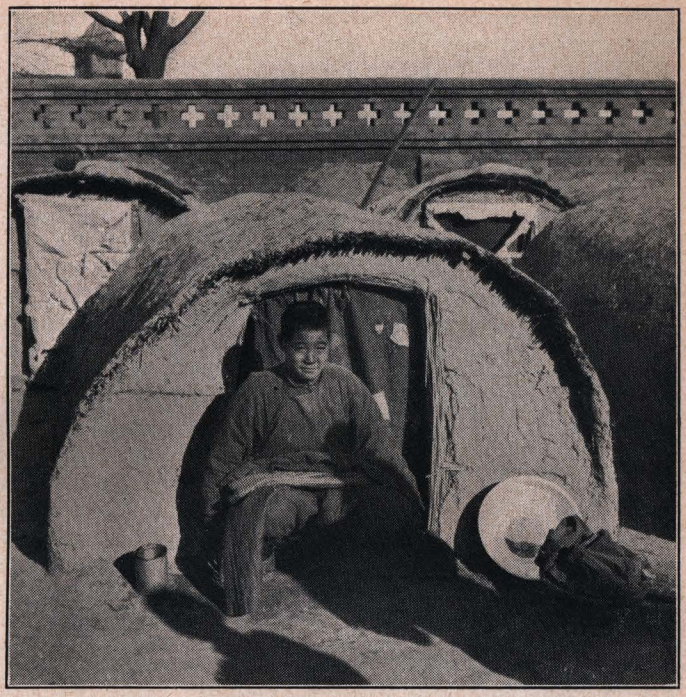
2. Rev. S. J. NEWBERY, Upoto.
3. Mrs. P. JOHN, Patna.
   Nurse F. S. MAJOR, Sianfu.
   Mrs. D. T. ROBERTS, Cuttack.
   Rev. W. S. UPCHURCH, Sanyuan.
5. Dr. J. M. CLOW, Sianfu.
   Mrs. W. S. FLOWERS, Chowtsun (*in England*).
   Mrs. J. C. SCOTT, Tsinan.
6. Rev. W. L. ARR, Bolobo.
8. Rev. J. N. RAWSON, Serampore.
   Miss M. H. LANGLEY, Delhi.
   Mrs. J. RUSSELL, Quibocolo.
9. Rev. K. F. WELLER, Bolangir.
   Mr. G. E. BINGHAM, Calcutta.
10. Rev. A. SUTER, Sianfu.
11. Mrs. J. H. MARKER, Upoto.
    Mrs. L. J. WEEKS, Yalemba (*in England*).

MAY.

13. Dr. R. E. HOLMES, Yakusu.
    Rev. C. GILL, Bolobo.
15. Dr. A. J. B. RUSSELL, Ntondo.
18. Miss A. M. WILSON, Bolobo.
19. Dr. G. RUTHERFORD, Dholpur.
    Dr. ELLEN CLOW, Taiyuanfu (*on furlough*).
21. Mrs. H. J. CHARTER, Kandy.
    Mrs. F. W. PRICE, Taiyuanfu (*in England*).
23. Mrs. G. J. WILKERSON, Stanleyville (*on furlough*).
    Dr. R. J. STILL, Chowtsun.
24. Miss M. B. PEARSON, Bhiwani.
26. Miss L. M. CASE, Bolangir.
27. Dr. W. S. FLOWERS, Chowtsun (*on war service*).
    Mrs. A. E. HUBBARD, Delhi.
    Rev. P. KNIGHT, Calcutta.
30. Nurse CHASE, Thysville.

A TIENTSIN REFUGEE CAMP

By the
REV. E. G. T. MADGE,
B.A., B.D.



A "HOUSE" IN A TIENTSIN REFUGEE CAMP
[Photo by Rev. E. G. T. Madge.

LAST December, my wife and I, who were unable to be at our station, Taichow, because of the anti-British movement, were invited by the American Board Mission, Tientsin, to help them for a period, in connection with their church and refugee camp. We accepted, and should like to pass on some of our experiences here. This is not strictly B.M.S. work, but it is all part of the great Task, and we feel sure readers of the HERALD will be glad to feel they are having a share in this work.

When the floods inundated Tientsin and district last summer many villages, which have American Board Mission Churches, were affected, and about 250 church members and their families lost house, crops, and practically everything they possessed. So at Hsi Ku, one of the Tientsin churches, a refugee camp was established. There all these 250 are housed, fed, and will be cared for until the spring, when it is hoped to provide them with grain and aid to begin life again on their land.

A ROW OF "HOUSES" IN A TIENTSIN REFUGEE CAMP
[Photo by Rev. E. G. T. Madge.

Some, mostly the women and children, are housed in the church buildings. There they live, each family with thirty to forty square feet of floor space, with a piece of matting as floor covering and mattress combined. To see a room forty feet long and twenty feet wide with fifty or more persons living there is a heart-breaking

sight. But they are all happy and glad to be there, and their favourite hymn is "This is my Father's world."

But most of them live in far worse quarters than these. Two of the accompanying photographs show the size and construction of these "houses," and how the camp is laid out. The "houses" are built of mud and straw, and have no heating arrangements. The inhabitants sleep on straw spread on the frozen ground, covered with their own bedding.

Some of you who read this will think that it is incredible that a Christian church should suffer people to live in such conditions. But how would you answer the problem, whether to keep a few families alive and provide them with good quarters and food, or keep many alive at a lower standard of living?

NOW, as to their feeding arrangements. In this particular camp two meals a day are given to all adults. These consist of millet porridge and maize bread. The children are given a third meal of bean curd milk and two hard cakes that have been baked on a hot plate. Bean curd milk is an extract of beans, which looks like and tastes something like milk, and what is more, has almost the same food value as milk, especially if a little sugar is added, which we do. It was also discovered that five or six redfruit (haws) per child per week would ward off scurvy, a great risk in these camps. So redfruit was added to the diet. But even such minor increases present a real problem to those who wrestle with the budgets. A five-cent increase per head per day (a farthing in English money) is a serious problem when multiplied by 250 for thirty days a month.

If you could only see the care and skill with which the money is handled every day, I am sure you would feel that these evangelists who manage the camp are among the world's best housekeepers.

The activities of the camp are also interesting. School is provided for the children, and also for the adults. Even the old ladies are doing their best to learn a few characters, and even if they forget them all by the next day, they retain a text, or a line of a chorus.

The men, being mostly church members, and even lay preachers, have been organised into training classes, and are learning more of the Gospel and of the Book which is their sword. One man who is a maker of rattan chairs, is teaching the others something of his craft, to make them more independent when their crops fail.

AN ANTI-BRITISH POSTER IN OCCUPIED CHINA
[Photo by Rev. E. G. T. Madge.

WHEN I first saw the camp, I nearly ran away. It seemed impossible to save so many destitute people, but presently I began to meet Chinese men and women evangelists who themselves are living with these refugees, dealing with the problems of feeding, housing, and teaching them, and my admiration for these workers grew. But it grew still more when I saw the contented happy faces of the refugees and heard them singing lustily:—

"This is my Father's world, Why should my heart be sad?
The Lord is King, let the heavens ring:
God reigns; let the earth be glad."

A DAY IN THE COUNTRY: BENGALI STYLE

By Rev. H. D. NORTHFIELD, M.A., of Dacca.

THERE is a certain tiny Christian hamlet, isolated amidst the Mussulmans, of which I have been " bishop," in the strictly New Testament sense, for thirteen years. 1939 was the first year I had been unable to visit it. I felt " bad " about this, but what is one to do when one is left alone in charge of a big station? However, the opportunity came just before the end of the year; the road was reported to be quite dried up after the rains, and passable, so on December 28th I set off on my cycle as early in the morning as I could get away.

In the town the surface was good and the smells, as usual, unpleasant; once in the country the fresh cool air was a blessing, but the road gradually got worse and worse. Also the North breeze, which makes life so pleasant this time of year after months of sticky heat, got up against me. Near Mirpur I halted for a while by the big new steel mast which sends out the rather undistinguished daily programme of the Dacca Broadcasting Station. Then there was the bridge. Here the road becomes a brick causeway reminiscent of French " pavé," and the labour of getting up the long bumpy slope was considerable. However the view from the top was really beautiful. New rice is just coming up, and there were at least half a dozen shades of green to be observed; a perfect wealth of delicate colour.

AT a high bridge over a stream-bed we leave the " road " and turn south along the village paths. Here it is necessary to dismount several times; as the proximity of the river, which floods the whole place once a year, means large patches of deep soft sand here and there. We come out by the river itself, stretching clean and beautiful in the bright sunshine, and at last arrive at our destination; a group of houses hidden among the trees in no way distinguished, till one gets near, from any of the other hundred similar " Paras " around.

DACCA: VIEW FROM THE TOP OF THE BARA-CATRA GATE [Photo by Rev. T. E. Soddy.

Here is the brick church, of which we are still very proud, and here is the little teacher's house. In quick time a cup of tea is ready for the thirsty wayfarer; together with a chair, table, and tablecloth, without which appurtenances it is, of course, impossible to feed " European style." The people of all ages and both sexes begin to gather round; " who is ill? " is the first question. So and so has a badly poisoned hand. Later I see the poor woman; lack of really hygienic treatment has given her a terrible-looking fist, and she has had great pain, but it is slowly getting better. Somebody else is in bed with a boil; I go to see him, a bad character, and utter a few words of stern warning. Then the crops and the vagaries of the river. This year the latter has retreated and is now cutting out the opposite bank, but, alas, has left nothing but sand, in which nothing will grow for two or three years. Result, dead loss to the tenants, rents left in arrears, a fresh exodus of young men to the town to look for work, and general distress. These things are so ordinary out here that one scarcely gives them a thought.

I visit every family, commend them all to God, and ride off slowly in the declining sun's still warm rays; on such a road it is advisable to get back before dark. Perhaps when we again get a staff commensurate with our needs, it will be possible to stay out there some time and do some real work.

THEN AND NOW IN CEYLON

By the REV. H. J. CHARTER, B.A., B.D.

WE have recently celebrated the one hundred and twenty-seventh anniversary of the landing of the first Baptist missionaries in Ceylon—the Rev. and Mrs. James Chater—twenty years after Carey came to India. One cannot help contrasting the modern missionary environment and outlook with the state of affairs a century and a quarter ago.

In those far-off days it took five to six months to reach Ceylon in a sailing vessel from England, and the sea voyage was a real danger. You may say with truth that there was no regular mails in those days, and to get an answer within a year was all that could be expected. Nowadays we can send a letter to England in eight or nine days and have a reply within three weeks.

Ceylon is famous for its good roads to-day, and we have nearly a thousand miles of railway. With the help of a small car I have several times preached at Kekirawa, our farthest outpost in the North-Central Province, in the morning, and at Kandy, fifty-eight miles away, in the evening. Kandy and Colombo, seventy-two miles apart, used to take several days' journey in a bullock cart. We do the journey now, by rail or road, in three hours.

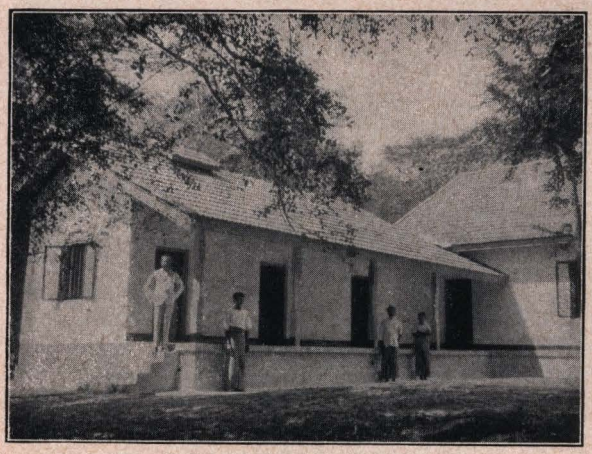
A CENTURY ago very few Ceylon people had been to England. Now there are hundreds of them studying in British universities or taking holiday. There were no illustrated magazines or newspapers, and the news, political or domestic, was several months old. Now we get parliamentary news or the doings of Hitler or the latest Test Match only a few hours later than people in England, with pictures to match, both in the newspapers and the cinema.

Very little English was spoken in Ceylon when the first missionaries came out. Now many thousands of Sinhalese and Tamils speak English and live in English fashion. Quite a percentage of the educated classes read and write in English, but not in their own vernacular, which is a pity. Thousands of young people are taking English examinations every year, such as the London Matriculation and the Senior Cambridge.

OUR Ceylon Baptist Union is over forty years old. In 1937 the Baptist Union of India, Burma and Ceylon was formed, and we have just had the first meetings of the Assembly at Cocanada, in India, 400 miles north of Madras. A Sinhalese minister, the Rev. S. J. de S. Weerasinghe (who is one of my old students), and myself had the honour and pleasure of representing Ceylon at those meetings.

To begin with, a few missionaries—often not more than three or four in Ceylon Baptist history—had to do most of the preaching and evangelising. Now we have a well-equipped Sinhalese staff, several of whom have their Serampore B.D. degree, and the missionaries are just visitors of the churches, as far as preaching is concerned.

In all these ways Ceylon is just a sample of the whole mission field, though more highly developed than many parts. The recent World Missionary Conference at Tambaram, Madras, is the best reminder of the growth of the Church on the mission field. At Edinburgh in 1912 the Conference members nearly all belonged to Europe and America. At Jerusalem in 1928 there was a good sprinkling of "nationals"; while at Tambaram these members of the "younger churches" were quite in the majority. Great Britain was allotted fifteen delegates, America thirty-five, while China and Japan had about seventy each. Ceylon sent seven, and during the next few weeks these seven are going to give their reports in various parts of the island. The situation is entirely different from that which faced the early missionaries. We thankfully record the progress that has been made which, in spite of many drawbacks and disappointments, is considerable.



KEKIRAWA: THE NEW MISSION HOUSE
[Photo by Rev. J. A. Ewing.

THE OPENING OF THE LOWA CHURCH, WAYIKA—26TH NOVEMBER, 1939. REV. JOHN WHITEHEAD IS STANDING IN THE DOORWAY

THE CHURCH AMONG THE EXILES

LOWER CONGO PEOPLE ON THE LUALABA

THE very interesting photograph, reproduced above, came with a letter to the Editor from the Rev. John Whitehead, of Wayika, who is now in the fiftieth year of his service for Christ in Congo. It shows the opening of a chapel at Lowa, in the very heart of Africa, where the Lowa river joins the Lualaba. The ceremony took place on November 26th, 1939. The church has been built by some of those Lower Congo people deported eighteen years ago after the unfortunate " prophet movement " of Simon Kibangi. In spite of their trials and in spite of troubles due to the propaganda of Seventh Day Adventists, not a few have remained faithful to the teaching received many years ago from Baptist missionaries and others, and the beautiful Lowa chapel is the proof of their steadfastness and sacrifice.

At the commencement of the proceedings a hymn was sung before the gate into the porch. It was Holman Bentley's version of " All hail the power of Jesus' name." Mr. Whitehead then unlocked the doors, the windows were opened, and an eager congregation of some three hundred entered for the first service in the new building.

Among those present were a group of Lokele fishermen, who had had contact with our Yakusu missionaries. Yambuya and Rebecca, an elderly couple, who have been for many years on the station at Yakusu, recently volunteered (as told in *The Herald* of September last year) with great heroism and devotion to go as missionaries to the Lualaba region to the Lokeles of dispersion. Already their work is bearing fruit. A translation of " How pleased and blest was I " was sung ; it was made many years ago by a deacon of the Wathen church. The one hundreth and one hundred and third Psalms were read in Kikongo. The next hymn was the rendering by the Rev. Walter Wooding of " I lift my heart to Thee, Saviour divine." During the service twelve of our finest English hymns were played on the gramophone sent out to one of his former boys who is among the exiles, by the Rev. G. R. R. Cameron, our veteran Congo missionary, now in retirement in Vancouver. The dedication of the new chapel was made in Kingwana by the

head deacon, Joseph Dragon, who has now been made pastor. In the afternoon eighty-five men and women gathered at the Lord's Table.

Mr. Whitehead reports that there is much persecution of these Ki-Kongo Christians by the Roman Catholics and others. " But the Lord will give them the Spirit of endurance. Hallelujah ! He reigns ! "

FIRST IMPRESSIONS OF PIMU

By LESLIE H. MOORE, M.P.S.

I ARRIVED at Pimu less than a month ago. First impressions are still uppermost in my mind—and, for most people, first impressions would be, I think, pleasant ones. The first glimpse of the village is one of beauty : a sharp bend in the road reveals an avenue of palm trees stretching straight ahead for two or three hundred yards, their branches overhanging and intertwining to form an archway through which the bright sunshine weaves patterns of light and shade on the roadway. The native huts stand on either side, a little way back from the road, and behind them is the virgin forest. It is interesting to note that some of the natives are copying our own habit by planting such things as pineapples in an attempt to cultivate a patch of garden between the roadway and their " front door."

At the end of this avenue opens out the large circular-shaped clearing, which is the B.M.S. concession. Here building is still in active progress, and we look forward to the day when our hospital wards will be completed. This hospital will certainly be one of which B.M.S. supporters may feel proud.

It is in this hospital that, again and again, evangelistic work begins and spreads. A sick woman comes from some distant village for treatment, probably having already spent much time and money with the witch doctors. She comes to the morning hospital service and hears about Jesus, perhaps for the very first time. Perhaps she must stay here two or three weeks for treatment, and day by day the Gospel message is revealed to her more fully—not only by the spoken word, but by the love and kindness shown to her by doctor, nurse and " infirmiers." Surely all this must make a difference. Often we do not know, but sometimes we do, when we find an old patient, in some distant village, seeking to maintain a Christian witness in the midst of heathen surroundings.

EVERYONE who comes to Congo must find the children attractive. Closer acquaintance so often reveals the sin which is planted deeply even in their young lives, but one feels that in them lies the richest soil waiting for the seed of the Gospel, for here is the future of the Christian Church in Congo.

I felt I had climbed a few rungs of the Pimu social ladder after my welcome by Bakonga, the native chief of the village. He arrived while we were having breakfast, and without waiting for leave to enter, and without taking off his " hat," he strode right up to the table, said " Mbote " (" Greeting ") with a broad grin, and handed me two eggs. He was dressed in all the finery due to his rank, namely, a dirty grey headcovering that, in its better days, might have been some gentleman's smoking cap, an equally dirty—and voluminous—loincloth, a necklace of leopard's teeth, a belt that carried a huge knife in a scabbard, a red feather behind one ear as a fetish, a few odd wire bracelets—and nothing else. My chief difficulty was to know how to look sufficiently serious for such a solemn and important occasion. As a matter of fact, both eggs happened to be good ones !

So we look forward to steady progress. We shall be giving increasing attention to work amongst lepers and tuberculous people, and with the completion of the hospital the sphere of our usefulness will be much enlarged. Increasing opportunities must be met with increasing strength, and we ask for your continued and earnest prayer for the work in this outpost of the Kingdom.

MISS NORA FLEMING

REV. A. KEITH FREESTONE

MISS WINIFRED E. BROWNE

RECRUITS FOR CONGO

MISS NORA FLEMING, fiancée of the Rev. J. F. Carrington, B.Sc., of Yakusu, was brought up in Bugbrooke, near Northampton, and was there baptized in 1931. She served as a Sunday School teacher and as Leader of the Primary Department. For some years, while working in Kettering, she was a member of Fuller Baptist Church. She has attended a number of Summer Schools, and has had a year's training at Carey Hall and some weeks in Grenoble for French study.

REV. A. KEITH FREESTONE was born in Worthing and is a member of Christchurch Road Church, where he was a Sunday School worker, Boys' Brigade officer and a local preacher. After four years in business he entered Spurgeon's College in 1935, and since the completion of his course there has been taking special tuition in French. He has been appointed to Wathen.

NURSE WINIFRED E. BROWNE is the sister of Dr. Stanley Browne, of Yakusu. Educated at the Mary Datchelor School, Camberwell, she gained her matriculation certificate, and after some years in business as a shorthand typist, took nursing training at King's College Hospital and the Woolwich War Memorial Hospital. A member of the Sydenham Baptist Church, she has been a Sunday School teacher, a member of the G.A. and the H.P.U., receiving gold and bronze medals in the Scripture Examinations of the N.S.S.U. She has been appointed to Yakusu.

DR. RUTH AGNES CONWAY, L.R.C.P. & S. (Edin.), L.R.C.P. & S. (Glasgow), is a daughter of the Rev. R. F. Conway, of Hamilton, and is engaged to Dr. A. J. B. Russell, of Ntondo. She was educated in Dundee and Edinburgh and took her medical training in St. Andrews and Glasgow. She has held appointments in Bolton and in Glasgow and has taken a course in tropical medicine in Liverpool. A member of the Hamilton Church, she has served in the Sunday School and in the Christian Endeavour.

DR. RUTH F. CONWAY

MISS MURIEL PONCHAUD, fiancée of the Rev. Clifford Gill, of Bolobo, was educated at the Central School, Reading, and at the Broadoak High School. She was for some years a shorthand typist in the Civil Service. A member of the Wycliffe Baptist Church, Reading, she was connected with the Sunday school, the C.E., the Girls' Life Brigade and the H.P.U. She has been for two terms at Carey Hall.

MISS MURIEL PONCHAUD

:: AMONG THE NEW BOOKS ::

Christian News Letter Books. (The Sheldon Press, 1s. each.)

No. 1. The Resurrection of Christendom. By J. H. Oldham. 70 pp.

THIS book, though not easy reading, will repay careful study. It was originally planned as a statement of the aims and policy of the recently established Council on the Christian Faith and the Common Life. It urges the necessity of our recovering our Christian heritage and applying essential Christian truths to the life of modern society—a complex and daunting task, but one that must be compassed if this country is not to pass from what the author and Mr. T. S. Eliot agree is its present "neutral" state to one that is deliberately pagan. No man has more right to be heard on these matters than Dr. Oldham.

* * * *

No. 2. Europe in Travail. By John Middleton Murry. 69 pp.

THIS searching little book by one of our most sensitive and prophetic spirits consists of a series of talks broadcast during the winter of 1939-40. Mr. Murry pleads for "national democratic social discipline for peace" in place of the rough brutal methods of totalitarianism, taking the necessity of bringing the unemployed back within society as his main illustration, and presents his faith that only in the spirit of Christ is there inspiration adequate for the fundamental changes necessary in our ways of life and thought.

* * * *

No. 3. Education and Social Change. By F. Clarke. 70 pp.

PROFESSOR CLARKE has written a very fresh and stimulating essay on English education. He surveys the historical determinants of our educational tradition (paying incidentally a warm and understanding tribute to the Dissenting Academies), then discusses the variety and confusion of the present situation, and finally suggests certain urgently needed lines of re-adaptation. He pleads strongly for the unification of our educational system, the transcending of the old cultural-vocational distinction, and the consistent application to curricula of the test of relevancy, urging the necessity of important changes in the interests of the cohesion and continuance of society.

* * * *

No. 4. The Message of the World-wide Church. By William Paton. 74 pp.

DR. PATON begins with some questions about man which spring from the widespread doubt and disillusion of our time and sets over against them the great assertions of the Christian faith. He traces the growth of the Christian Church through the centuries and outlines its position to-day in the different continents. He describes in more detail the way the Chinese Church has faced Japanese aggression, tells of the treatment of German missions during the past winter and refers briefly to the attitude of some of the European Churches to the present war. In a final chapter he deals with the nature of the unity of the Church, with the Church's testimony to the power of moral persuasion and with "the life of prayer, which is the true life of the Church." So many points are touched on that the treatment can be only of the briefest, but what Dr. Paton calls "the fact of the world-wide Church" is too often ignored altogether.

* * * *

What is Man? Five Broadcast Addresses. By W. R. Matthews, K.C.V.O., D.D., D.Litt. 93 pp. (James Clarke & Co., Ltd. 2s. 6d.)

IN these broadcast talks the Dean of St. Paul's exhibits his well-known skill in taking philosophy in simple language into the market-place, or, should we say, to the fireside. He first urges the importance of the question which is his theme and then discusses man as science shows him, man in the teaching of Christ and man in the making. A final talk deals with certain questions sent in by interested listeners.

* * * *

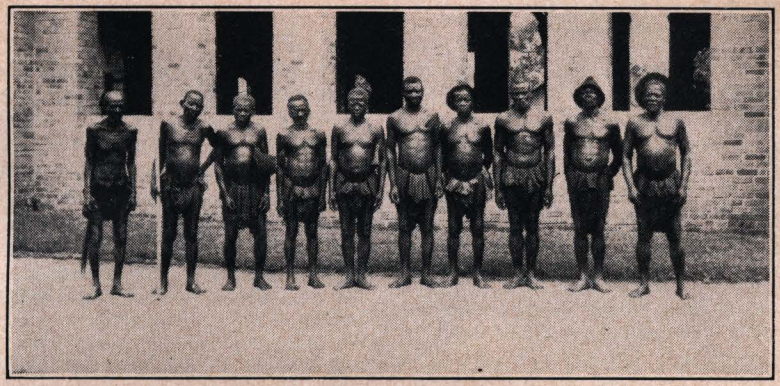
Does War Shake Faith? By Frank H. Ballard, M.A. 140 pp. (James Clarke & Co., Ltd. 3s. 6d.)

THE minister of the Hampstead Garden Suburb Church is a practised preacher to a cultured congregation. These twelve war-time sermons are all of them relevant to present-day needs and problems, they are pointedly illustrated, chiefly from literature, and though not very profound, they are always personal. We hope that all pulpits have spoken out as clearly on the maintenance of missionary work. It is difficult to understand how statements on pp. v. and 17 passed the author and the publishers.

* * * *

Doctor Joan: of Australia and India. By Barbara Underhill. 56 pp. (C.E.Z.M.S., 1s.)

THIS excellently illustrated little book, bound in black and gold (Joan Taylor's school colours), tells the story of a generous, devoted, high-spirited girl, born in Yorkshire, and brought up in Australia, who served as a medical missionary in North India for four brief but crowded years, burning herself out for God and her patients. It will stir all who read it.



YALEMBA: OLD MEN WHO REMEMBER H. M. STANLEY, JANUARY, 1939

THE EDITOR'S NOTE-BOOK

MAY, 1940

The Life of the Church

THIS is the title of the fourth of the volumes in "The Tambaram Series," issued by the International Missionary Council following the Madras Conference. It consists of papers on the inner life of the Church, Christian Education, the Ministry of Health and Healing, the indigenous ministry (both lay and ordained), the place, function and training of the future missionary, an adequate programme for Christian literature, and co-operation and unity, together with the findings on these matters arrived at by the different sections at Madras. There is in these pages a wealth of important material of which those interested in these various themes should be aware.

* * * *

Rev. H. M. Grace, M.A.

AT the beginning of April the Rev. Harold Myers Grace, M.A., took up work as one of the joint secretaries of the Conference of British Missionary Societies. He succeeds the Rev. J. W. C. Dougall, M.A., as the colleague of the Rev. S. H. Dixon. Mr. Grace was trained at Queens' College and Ridley Hall, Cambridge, and after a curacy in Hull went out under the C.M.S. to Uganda in 1915. For two years he served with the Military Labour Corps in German East Africa. From 1926–34 he was Principal of King's College, Budo, Uganda, and from 1935–39 Principal of the Government College at Achimota on the Gold Coast. Mr. Grace thus brings to Edinburgh House a wide experience and an intimate knowledge of educational problems in Africa. He can be assured of a warm welcome by all the Societies co-operating in the British Conference.

REV. H. M. GRACE

* * * *

From Portsmouth to Kibokolo

ON her return from furlough recently Nurse Chase took with her an all-wave battery wireless set, the gift of friends in Portsmouth. The Rev. W. B. Tooke made an appeal through the local press for 420 sixpenny postal orders, and it was eagerly responded to. "Well done, Pompey!"

* * * *

Dr. Catherine Mabie

WE take from *Missions*, the international Baptist magazine edited by Mr. William B. Lipphard, the following paragraphs:

"Dr. Catherine L. Mabie has served in the Belgian Congo since 1898. She was the first woman physician of our denomination to enter that field. In 1911 she joined the staff of the school at Kimpese which was established by American and English Baptists in 1908 to train teachers and evangelists. Because of her exceptional ability as an organiser and executive she proved herself invaluable to the institution in working out educational, medical and missionary policies. She also conducted many public health campaigns in the villages. Medicine and surgery are the parables through which she seeks to interpret the love of Christ.

"The King of the Belgians conferred upon her the decoration of La Croix de Chevalier de l'Ordre Royal du Lion in 1933 to honour her thirty-five years of service as a medical

missionary in the Congo. In 1934 a normal department was added to the School for Pastors and Teachers at Kimpese, the only one of its kind in the country. In 1939 a post-graduate course for ministerial students was added with the idea that the school develop into a theological seminary 'able to prepare students for the nurture and care of the Church of Christ in Congo.'

"We honour Dr. Mabie, who has been one of the leaders in this achievement, for her splendid understanding of the needs in developing native Christian leaders. In addition to teaching and medical practice, she has made valuable translations for Bible teaching and medical courses."

Her many B.M.S. friends would cordially endorse this tribute.

* * * *

The Whitewright Institute and Museum

DURING 1939, in spite of disturbed conditions in Tsinanfu, 164,300 visitors passed through the turnstiles. This was an increase of 56,000 on the attendance during 1938, though the level of 1937 has not yet been regained. Several of the rooms have been redecorated and additions made to the exhibits. The Christian message is proclaimed and expounded in the central preaching hall not less than four times a day and more frequently when the Museum is crowded. The evangelists report that since the Sino-Japanese conflict began the proportion of those listening to the addresses has increased from one-third to one-half. After almost every talk Gospels are sold.

* * * *

University of Shanghai

THE great University of Shanghai, owned and operated jointly by Northern and Southern American Baptists, and of which the late Dr. Herman Liu was the President, has continued its work in spite of many discouragements, overcrowded conditions, temporary quarters and other handicaps. There are 777 students on the roll, thirty per cent. of whom are Christians. After being in Japanese hands for over two years the campus has now been returned to the mission boards.

ON TREK IN THE WATHEN DISTRICT

* * * *

A Scottish Shoemaker's Evangelism

IN *Doctor Joan* Miss Underhill tells of a Scottish shoemaker who had a map of India. Whenever he had a few pence to spare he bought a Gospel and sent it to either the postmaster or the stationmaster of some Indian town. He selected as his "field" all the towns ending in "bad" and "pur," and called them the bad and poor towns of India. While the Gospel was on its way he prayed hard for the place to which it was going.

* * * *

Good Wishes

MISS ALICE RIDER, after fifteen years' service in Patna, Gaya and Baraut, resigned from our staff in India at the end of March and is marrying Mr. Isombard Charles Webbe.

* * * *

A Ceylon Appointment

THE Rev. S. J. de S. Weerasinghe has been appointed Secretary of the Bible Society in Ceylon. He is one of the ablest of the younger Baptist leaders in the island, and his loss will be keenly felt, though he will be a great source of strength to the Christian forces in the island and will remain a member of the Executive Committee of the Ceylon Baptist Council.

* * * *

Change of Address

THE bureau of Protestant Missions in Belgian Congo, of which Dr. Henri Anet is the Secretary, has moved to 15, Avenue Brunard, Uccle-Bruxelles.

* * * *

Summer Schools

FULL particulars of B.M.S. Summer Schools may be had from Rev. W. W. Bottoms, M.A., at the Mission House. They are to be held at St. Audries (August 3rd to 31st), Seascale (August 3rd to 31st), Oban (July 13th to August 10th) and Aberystwyth (August 24th to September 7th).

THE MISSIONARY HERALD

June, 1940
Vol. 122

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HE TOOK A CHILD

OF THE

BAPTIST MISSIONARY SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

18th April, Rev. H. A. Emmott, from Tsingchowfu.
20th April, Rev. and Mrs. H. J. Casebow, from Thysville.
24th April, Rev. and Mrs. W. B. S. Davis, from Rangpur.
12th May, Miss M. Starke, from Rangamati, and Rev. R. A. Barclay, from Serampore.
13th May, Miss L. E. Head, from Kibentele, and Miss E. G. Davis, from Kinshasa.
14th May, Dr. I. S. Acres, from Bolobo, and Nurse E. M. Lean, from Yakusu.

Expected Arrivals

Early June, Mrs. J. N. Rawson, from Serampore.
17th June, Rev. M. Guthrie, from Kinshasa.
End of June, Rev. and Mrs. E. G. T. Madge, of Taichow.

Departures

16th April, Rev. and Mrs. L. J. Taylor, for Kinshasa; Rev. H. K. Freestone, for Wathen; and Dr. Ruth Conway (fiancée of Dr. A. J. B. Russell), for Ntondo.
17th April, Mrs. J. B. Radley and Miss E. Pentelow, for Colombo.

Expected Departures

Early June, Rev. and Mrs. W. H. Ennals, for Yakusu.

Birth

29th April, at Peking, to Rev. and Mrs. S. R. Dawson, of Taichow, a son—Christopher Hugh.

Deaths

19th April, in Calcutta, Rev. J. N. Rawson, B.Sc., B.D., of Serampore College.
8th May, at Dunoon, Miss A. O. Kirkland, formerly of Tsingchowfu.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—A.A., Clacton-on-Sea, £1 10s. ; A. E. Derby, 10s. ; A.I.D., £1 ; A member of Dalston Lane, 10s. ; Anonymous, £1 ; Anonymous, £5 ; Anonymous, 5s. ; Anonymous, China Mission, 2s. 6d. ; Anonymous, Ipswich, 5s. ; Anonymous, Lingfield, £1 1s. ; Anonymous, West Leigh Church, 5s. ; Anonymous, £50 ; Anonymous, Shrewsbury, 13s. ; Anonymous, 2s. 6d. ; Anonymous (Young People's Special Appeal), 5s. ; Anonymous (Increase in Salary), 8s. 4d. ; A friend of Missions in Hull, 10s. ; An old lady of 93½ years, 5s. ; A.Y.P. (Young People's Special Appeal), 5s. ; Baptist, 10s. ; Birchington Baptist, 10s. ; B.P., £2 ; E. H. Rosedene, £1 ; Every Little Helps, 5s. ; Finsbury Park, £1 ; H.B., £2 ; Highbury Hill, £1 ; Huddersfield, £1 ; H. A. L., Blaenavon, £1 5s. ; In Memory of Lorna, 7s. 6d. ; In reply to the urgent message, 10s. 6d. ; M.F.S. (W. & O.), £1 ; Missionary Herald Reader, 2s. 6d. ; M. Reader, £1 ; Miller, Mr. and Mrs. F.E., £1 10s. ; O.A.P., £1 10s. ; Two Friends at Robertsbridge, £3 10s. ; S. & J., £2 ; Sale of one Bristol Glass Bowl, 10s. ; Sale of Scarves, Frinton-on-Sea (Mrs. Westwood), £14 17s. 11d. ; Sincere lover of God, 10s. ; Something extra, £3 ; Thankoffering from Clydebank, £1 ; T. E. R. Collins, £5.

Women's Fund :—Anonymous, Enon Sisterhood, 2s. 6d. ; Brooks, Miss M., 10s.

Medical Fund :—Answers, £5 ; X.Y.Z., 10s.

Translation Fund :—Westwood, Mrs. A.M.E., 5s.

China Relief :—Sapphire, £1 10s. ; X.Y.Z., 10s. ; Y.R.S., £1.

Deficit :—A.A., Clacton-on-Sea, £1 ; A Birmingham Reader, £1 ; Anonymous, 10s. ; Anonymous, 1s. ; Anonymous, H.L., 10s. ; A.D.M., £5 ; A Well-Wisher, £5 ; An under thirty, £1 ; Broadstairs Friend, £1 ; "C.H." Oakes, Lindley, Huddersfield, 10s. ; C.H.R., 5s. ; First Fruits, £1 ; From Green to Blue, £1 ; F. G. C. West End Church, Hammersmith, 5s. ; Ilona, £2 ; M.A.H.E.Z., Devonport, 10s. ; M. Reader, £1 ; Old Age Pensioner, 10s. ; Old Baptist, £1 ; Pensioner, 5s. ; Sapphire, 10s. ; Thank Offering to God, 10s. ; M.E.H., Derbyshire, £3 ; M.W.J., £2 ; West Malling, £1 ; Widow, Aberdeen, 10s.

Emergency Fund :—A.A., Clacton-on-Sea, £2 10s. ; A.D., £2 ; A Friend from Rugby, £25 ; Anonymous, £1 ; Anonymous, 2s. 6d. ; Anonymous extra, 5s. ; Anxious Supporter, 2s. 6d. ; A Reader of the Baptist Times, £1 ; M. Chattell, 5s. ; Dawes Road, Fulham, "F," £1 ; E.H., 5s. ; E.L.B., 10s. ; E. T. Theydon Bois, £1 ; Hopeful, £1 ; Magpie, £1 ; Miriam, £2 ; Retired Minister and wife, £1 10s. ; Mrs. A. J. West, Bridgford, £1 ; X.Y.Z., £1 10s.

* * * *

"PRECIOUS JEWELS"

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of Jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales, half the profits to be retained by the church holding the sale and half to go to the support of the hospital beds. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

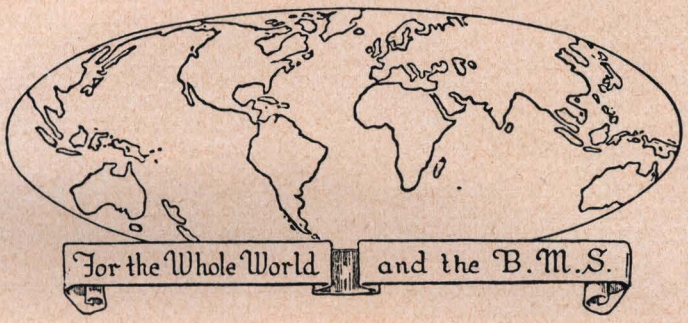
Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited."

Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

The Missionary Herald

VOL. 122. JUNE, 1940 No. 6.



"Having obtained help of God we continue"

THE record of the Baptist Missionary Society for 148 years is a story of the unfailing goodness of our God. We have at no time been forsaken or left to our own resources. Again and again in its long history the Society has been straitened in itself and in its finances, but it has never been straitened in God. He has always proved adequate for our occasions and has supplied all our needs.

THE year which has just closed has been another of our difficult years, but once again trust has been truer than our fears! When war broke out in September last many could see little before us but increased difficulties and even possible disaster for our work. Financially, even until a few days before the end of our year, it looked as though we should be almost hopelessly short of our requirements. But in the goodness of God and through the love and generosity of our friends the closing days brought us substantial relief. Even though we had to close the books with a deficit it was for a far lower sum than we had feared would be the case. And we know that the deficit—large as the sum is—is not beyond the power of our friends to clear speedily. So we plead for and look forward to its *early removal* because having again obtained "help of God" we desire to continue *to the full* the work He has given us to do.

WILL you be His speedy helper in this? Contributions may be sent to Mr. Grey Griffith or myself at the Mission House, or may be handed to any Church Missionary Treasurer.

H. L. TAYLOR

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of June.

JUNE.

1. Mrs. A. HAIDER-ALI, Delhi.
3. Rev. A. K. BRYAN, San Yuan.
4. Mrs. G. YOUNG, Sianfu.
6. Rev. E. G. T. MADGE (*on furlough*).
   Rev. B. J. KEOGH, Kibentele.
8. Mrs. J. N. RAWSON, from Serampore.
   Rev. J. H. E. PEARSE, Calcutta.
9. Miss A. M. PEARSON (*on furlough*).
   Mrs. A. R. D. SIMPSON, Yalemba (*in England*).
   Dr. R. W. THOMAS, Palwal (*on furlough*).
12. Miss E. M. CHAPMAN, Lungleh.
    Mrs. A. C. RUSSELL, Wathen.

JUNE.

15. Mrs. W. C. EADIE, Calcutta (*on furlough*).
    Rev. A. C. RUSSELL, Wathen.
16. Rev. T. C. VICARY, Berhampore, Bengal.
22. Miss M. L. BELL, Barisal.
    Nurse CHECKETTS, Palwal.
24. Miss M. I. THOMAS, Chowtsun.
    Rev. J. E. YOUNG, Yakusu.
25. Rev. D. S. WELLS, Calcutta.
    Mr. L. H. MOORE, Pimu.
28. Dr. D. DAINTREE,
    Rev. W. E. FRENCH, Bishnupur.
    Dr. M. W. JENKINS, Sianfu.
29. Rev. G. D. REYNOLDS, Agra (*on furlough*).

SPECIAL DATES:—

JUNE 5. Annual Meeting of the Schools for the Sons and Daughters of Missionaries, Mission House, 4.30 p.m.

13–14. Conference of British Missionary Societies, London.

COMMITTEE AND ASSEMBLY NOTES

THE announcement that the deficit amounts to £23,185 18s. 5d. was received with relief both by the General Committee of the B.M.S. on April 25th, and by the Annual Members' Meeting on April 30th, for it had been feared that it might be considerably larger. The decline in income from the Churches was only £5,000, which is in all the circumstances cause for thankfulness.

£23,185 18s. 5d. is, however, a substantial sum and while it remains uncleared there must be considerable anxiety, particularly in view of the immediate shortage of funds at the Bank.

An urgent and earnest appeal is made for speedy contributions towards the clearance of the deficit.

* * * *

THE Annual Members' Meeting at Bloomsbury on the Tuesday afternoon of Assembly week was probably the largest which has ever come together. Considerably over 500 persons were present. They were rewarded by a well-led meeting of sustained interest, and the first 450 of those present received a copy of the new illustrated Popular Report of the Society, to which fuller allusion is made on page 70.

* * * *

SEVEN THOUSAND copies of the Popular Report have been printed and it is being offered now for sale at the low figure of sixpence. When the edition is exhausted—and there have already been many calls upon it—it will not be possible to reprint it.

The illustrations in the Popular Report are from photographs by Mr. H. L. Hemmens, the Rev. T. E. Soddy, Miss Jean Bell and M. Zagourski, of Léopoldville.

* * * *

AT the General Meeting and the Bloomsbury Meeting many tributes were paid to Miss Glover's Chairmanship of the Society during 1939-40. Her devotion to the B.M.S., her grasp of its affairs, her strong faith and her sparkling wit have been of immense help in a year of special difficulty and anxiety.

The Rev. Henry Cook, M.A., now succeeds as Chairman. His election has proved a very popular one and there is every confidence in his wise and enthusiastic leadership in the days ahead. The Annual Members' Meeting elected as Vice-Chairman Mr. Seymour J. Price, whose outstanding services as a member of the deputation to Jamaica a few years ago have brought him quickly and deservedly to the fore in the counsels of the Society. Mr. Price is well-known and trusted in London, and his new office will help all parts of the country to understand his worth. It is good that as 1942 draws near there should be on the bridge one who adds the Secretaryship of the Baptist Historical Society to his many other services to the denomination.

* * * *

THE Missionary Sermon by the Rev. F. C. Spurr was fully reported in the *Baptist Times*. It was a characteristically emphatic and challenging utterance. For his readings Mr. Spurr chose Moffatt's renderings of parts of Isaiah xiv and Revelation xix and xxi; his text was from Luke xvii, 10-11.

UPOTO CHURCH AS SEEN FROM THE DOORWAY OF THE TEACHERS' TRAINING INSTITUTE FACING CONGO RIVER

UPOTO'S JUBILEE

By the REV. J. H. MARKER

EXACTLY fifty years ago at midday on May 29th the *Peace* steamed into Upoto beach. The pioneers on board opened not merely a new B.M.S. station, they opened up a way to God, and many to-day who know Him are keeping the way of the Lord.

There were two possible sites, one in the upper village and the other in the lower. These were inspected, and next day it was decided, amid the joyful shouts of the people, to build in the latter. Ten men were set to work to clear the ground, and the day following, being Sunday, the first Christian service was held under a big fig tree. Nine days later Mr. Grenfell said good-bye and steamed back in the *Peace* to Bolobo. As he and his companions looked back toward the hills that rose three hundred feet above the river, they prayed for their lonely colleagues left to begin a great work.

The people in face, customs and personal adornment were not pretty. Elaborate lines and curves of tattooing covered their bodies, and many wore the leg-bones of fowls as necklaces on their camwood covered oily necks. The women had an insatiable greed for beads. Native smiths made axes and hoes, knives and spears for the surrounding district. The Riverines exchanged their fish, fresh or dried, with the inland folk for bread and garden produce, whilst pottery and cane baskets were sold in the market-place. War-like in the extreme, they loved a fight, and to go inland but a few yards meant death by spearing.

The frequent fights between neighbouring tribes made the nights hideous with the noise of battle, but the first stages of the missionary task began. Wells were dug, huts built, persons torn by crocodiles had their wounds dressed, and the victims of the poison cup were sometimes saved from their mad persecutors.

In quieter moments the Lord's Prayer, some simple hymns and a few verses of Scripture were translated in the bamboo house hurriedly erected on the beach. One missionary tried to get through to a new town, but was mauled and robbed on his way. Another was ascending a small stream near by, but had to flee.

How these pioneers longed for news from home, but June letters did not arrive until November. Causes for encouragement or sorrow were often mixed in those mail-bags. Word came of one colleague who had left for his first furlough, but had been buried at Madeira on his way home. In the same week that he died there, Oram passed on and his grave is a sacred spot on the Upoto hill to this day. That was less than four years after the beginning of the work.

NEARLY seven years went by before the first convert was baptized. The Gospel began to break down barriers that existed between tribes, and the newly formed church, as it steadily grew, proved that we are all one in Christ Jesus. Upoto was no longer merely the name of a village, it became the centre of a district. White and black working together on a common task had no intention of settling down. Prayer and preparation were followed by progress. Drums that never failed to tell of the coming up or down river of a steamer, or the call to war of one tribe against another, began to beat in scattered villages to bring men and women to worship.

Bricks were made and burnt, out-schools and churches were opened in inland towns as well as along the river banks. Educational and medical work were constructive agencies aiding the evangelical effort.

The number of worshippers and scholars grew until the building on the beach was too small to hold them. The gift of a friend in England resulted in the fine church on the top of the hill at Upoto which to-day dominates the whole landscape. It has become the centre from which one hundred and forty-six other churches and schools are organised and supported. They are all built by the townsfolk at no cost to the mission.

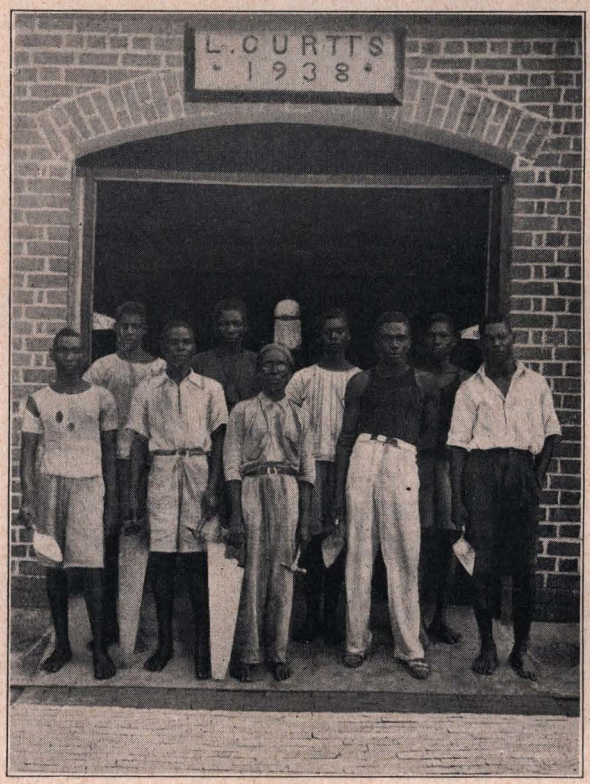
One of these outposts, once the focus of the worst witchcraft practices, PIMU, is between sixty and seventy miles from Upoto. There the Smith Memorial Hospital has been built. The doctor and nurse, with their other missionary colleagues, are caring for a population of about eighty thousand people. Lads chosen from our schools are being trained as infirmiers, eventually to help in the hospital and staff the dispensaries that will be built at strategic points, whilst all and sundry are taught practical hygiene.

SUCH extension of the work calls for frequent itineration. Our present occupied area lies along four hundred and twelve miles of main road through the district. The demand for teacher-evangelists is always greater than the supply.

Another generous friend in England has built, and endowed the maintenance of a Teachers' Training Institute, where men chosen to be sent out by the local church, which is self-supporting and self-extending through the power of the Holy Spirit, are being trained. Native deacons and overseers work together with the evangelists who so faithfully labour for the extension of the kingdom.

From the early days literature has been sold and distributed in three Congo languages, and to-day the New Testament is still a "best seller."

As we review the struggles and victories of the past fifty years at Upoto we give thanks, for the zeal of the Lord of Hosts has done all that has been wrought. With a forward look we step out in all confidence, our hand in the hand of God and our hearts in His keeping.



UPOTO, 1939: NINE CHRISTIAN WORKERS—THE CHIEF HELPERS IN THE BUILDING OF THE TEACHERS' TRAINING INSTITUTE

PROGRESS AMONG THE GAROS

AN INDIAN JUBILEE

By BILASH CHANDRA MUKHERJI

AT the foot of a long range of hills, at Birisiri, about fifty miles north of Mymensingh, on the bank of the Sameswari, the Garo Baptists, connected with the Australian Baptist Foreign Mission, recently celebrated the Golden Jubilee of their Union. Over 5,000 men, women and children gathered together from a distance of twenty-five to sixty miles, which they covered mainly on foot—the mothers carrying their precious little burdens in slings on their backs. The dry river-bed presented the sight of the Tabernacle, where five hundred booths were erected, and the size of the square pandal was two hundred feet each way.

Short in stature, sturdy in physique, with the stamp of innocence on their faces, the Garo Christians strike one as a race of hard-working and simple people who have found in Jesus the joy of which their race was deprived for many centuries. As the men, women and children congregated in the pandal and sang " Hallelujah," it was a thrilling experience and conjured up before the mind the mighty host that will gather round the Throne !

A TYPICAL GARO

The light of the Gospel shone on these hills nearly eighty years ago, when a Garo Sepoy from Assam returned to his village home from Goalpara (Assam), where he came in contact with a missionary. In 1867 Rev. R. Bion and Brother Ganga Charan Das, of the B.M.S., visited this area from Dacca and spread the Gospel and turned their darkness into light. In 1878 three young Garo lads were sent to Tura, and in the same year four of their leaders, including the Garo Chief of Birisiri, confessed their faith in the waters of baptism.

SINCE then they have come one by one or in clans and began to form themselves into a strong group, separated from others who were still in darkness. The Sankirtan Party went from village to village—through overgrown tracts, in light, and in shade, and the hills echoed and re-echoed the sound of their cymbals as they sang in procession. Village after village followed the party through the jungle path until a large crowd came on the river bank near Birisiri, where on August 25th, 1888, the water parted many times in token of burial with Him who rose again from the dead, and a large number of keen and earnest Garos rose to newness of life in Christ.

In 1885 the Rev. John Ellison, of the B.M.S., began to translate the New Testament into Garo, so that the Garo villagers might have God's word in their own tongue. The Garos are now bilingual, and though their mother tongue touches their hearts more quickly, Bengali is frequently used.

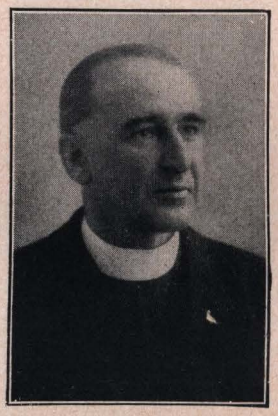
1890 marked the efforts of the Australian brethren, who went further into the field with Brother Joynath Choudhury carrying the torch before them. It was in this year that the National Church Union of the Garos was formed. Two years later Mr. and Mrs. Nall built a Mission House at Birisiri, and lived there among the Garos, defying devastations of epidemic, fire and flood.

The history of the next fifty years is a history of continual influx of these simple folks into the Christian Church, covering an area of nearly a hundred miles. They have 3,500 members and the Christian community numbers nearly 8,000. The number of churches is one hundred and five. The institutional work is carried on by the Australian Mission, but the pastors are all supported by the churches, and their chief source of income is " mustiviksha " (rice collection). The Garo Christians never ask for a pice from the " Mission " for support of their pastors or for building their chapels. There are altogether 30,000 Garos in the land, of whom about one-third have heard the Gospel, and the Garo Christians have vowed to win them all for Christ.

REV. J. N. RAWSON, B.Sc., B.D.

1880—1940

JOSEPH NADIN RAWSON, who was due soon to retire after thirty-five years' service in India, and had been invited to succeed the late Sutton Page as Lecturer in Bengali and Indian Studies in the London University School of Oriental Studies, died in Calcutta after a short illness, on April 19th. He was born sixty years ago at Nottingham. I first met him at Oxford in 1904, after he had taken a course of several years training at the University Colleges of Nottingham and London, and at Regent's Park, and graduated in Science and Theology. As a young student at Nottingham he had come under the influence of the Student Christian Movement, and decided to dedicate his life to missionary service in India. I had already spent nine years in India engaged in theological teaching in Orissa, and at Oxford, Rawson and I studied Sanskrit together under Professor Macdonell. In 1900 I had initiated a movement for the reorganisation of Serampore College on the University lines laid down by its founders, and urged the use of its valuable but half-forgotten Charter for the advancement of higher theological education in all sections of the Indian Church prepared to co-operate. This vision of a reorganised Serampore made a powerful appeal to the new recruit as we discussed together our plans for the future, and it was no matter of surprise that after five years service in Dacca (1905-10), engaged in student and village evangelistic work, he accepted an invitation to join the Serampore staff, and at Serampore he lived and toiled for the last thirty years, with an ability and devotion that will bear comparison with the consecrated labours of Carey, Marshman and Ward.



REV. J. N. RAWSON, B.SC., B.D.

A BRIEF review of his varied forms of service as Professor, Vice-Principal and missionary may be helpful to an understanding of a remarkably gifted personality.

(1) He never lost his love for and interest in Science and scientific education, and herein he was in the true Carey tradition. He was particularly interested in Chemistry and Biology, and the Serampore Science Department and our well-equipped laboratories owe much to his wise guidance and superintendence. Like Carey, he regarded science and the scientific method and spirit as indispensable aids to all sound education.

(2) Rawson's chief intellectual interest was General Philosophy and the Philosophy of Religion. He had made a deep study of the writings of the great philosophers, European and Indian, and was an illuminating teacher of his subject in the Arts and the Theological Classes of the College. His critical and exegetical commentary on the Sanskrit text of one of the Upanishads is a work of first class scholarship. To him the best in Hindu Philosophy and religion was something that came very near to Christian Theism and the mind of Christ. His own religious outlook may be described as Evangelical Mysticism. He was a powerful preacher and speaker in English and Bengali, and few things gave him more delight than occasional evangelistic and pastoral tours in rural areas of centres of industry.

(3) But Mr. Rawson was something more than a missionary Professor. He played a great part in the general life of the College, and of Bengal as a whole. The building of the new Serampore owes much to his artistic taste and planning, and the superintendence of the material fabric of the College was his special care. His knowledge of medicine and first-aid was considerable, and he was always available to help in the nursing of the sick, shewing the same tender care for a disease-stricken outcaste sweeper as for an ailing professor. For many years he directed very successfully the sporting activities of the College, and in his earlier years was an athlete of no mean prowess. His musical and social gifts, shared by a wife equally gifted, were of a high order, and his singing at College functions, sacred or secular, was of a kind one does not easily forget. He gave of his best to the general life of Bengal, as member of the Municipal Council of Serampore, Fellow of the University of Calcutta, and trusted leader in the life of the Baptist Union of Bengal. In temperament he was impulsive and on occasion quixotic, but wherever he went he carried with him the spirit of the Good Samaritan, and was loved and trusted by Bengalis of high and low degree in a manner that reminds one of the career of William Ward more than a century ago. The heartfelt sympathy of many in this country and India will go out to Mrs. Rawson and the two children, Joan and Peter, in their bereavement, to his aged father, and to his sister, Mrs. Underwood of Rawdon College.

GEORGE HOWELLS,
Principal Emeritus and Master of Serampore College.

AS IT WAS : A BUSY RIVER SCENE AT TSINAN, SHANTUNG [Photo by Rev. Henry Payne

BACK IN TSINAN

A LETTER FROM MRS. HENRY PAYNE

"WE have found the city looking neglected and wretched, but the churches are flourishing. I hear there are two Japanese church groups meeting in the city and one has a pastor of its own. He and our Senior Pastor, Chang Jen, visit each other.

"It is so nice to see the chapels full of people and the pastors tackling the tasks of the moment. In the outer western suburb where formerly we had a soldiers' institute and where now there is a church centre, they are feeding 1,500 every morning. Nearly all the labour is done by the pastor and deacons voluntarily. When one thinks of the accounts to be kept, the buying, storing, as well as the actual cooking and distribution, the work is enormous. Yet they have kept it up for months and are going on indefinitely. A merchant living near, not a Christian, met the pastor, Chang Chu Tao, the other day and gave him 400 dollars to help the feeding of poor people. He said he was glad it was being done.

"Needless to say, the hall was full for this morning's service. My husband was preaching and we took Mr. Dart with us. He has just come to Tsinan to work in the hospital and is going to live with Mr. Drake.

"We have crowds in the Institute to-day. It is the fourth day of the Chinese New Year Festival; and we expect to be very busy all this week.

"We are going to try to keep all our women's meetings purely evangelistic this spring. There is a hungry search for God wide-spread and it is an imperative need that must be met. We have one meeting here on our premises every Monday and another in the suburb every Thursday, and I am having a book of choruses printed for these meetings, as our hymn-book is rather above the heads of the women who come.

"I am glad to say I have got a little organ and can play for the services and keep the singing together. It will be an enormous help. The Centre in the suburb is nearly three miles away and it is bitterly cold going out there now. But I love it more than anything. One woman came up after the service this morning and leaned her head on my arm, and said, 'I am your little lamb.' I said, 'Better be sure you are God's little lamb.' She replied, 'Yes, His and yours, too.'

"I have to preach to the hungry when I ache to feed them. A lady from U.S.A. has given us a lot of wadded garments we have been giving out. I cannot

feed and clothe ten thousand who need it, but I can feed and clothe one here and one there and I have to be content so to do. The comfort of God's love sustains their spirits.

" Yes, I am very glad we came back. From morning to night people are coming for help of one sort or another. I do hope we are going to see an in-gathering of souls. For this I will work to the end."

JESSIE PAYNE.

CHINA NOTES

News from Tsingchowfu

AT the end of February the school was re-opened with 204 students, among them the children of a number of local officials. The general situation is less tense than formerly. Normal church work is being carried on without hindrance. The International Relief Commission has made a grant for use in the neighbourhood, and our missionaries are co-operating with the Roman Catholics in its distribution. The hospital, which has for many years had a Chinese staff of doctors, is again at work, but is finding the high cost of living a drain upon its resources. Flour has risen from five dollars a bag to sixteen, and an egg costs seven cents. The running expenses have trebled in the past year. " However," writes Rev. Tom Allen, " we trust not in horses and chariots, nor the almighty dollar, but believe that God will provide for what He feels to be essential."

* * * *

More Air Raids

AT the end of March there were further Japanese air raids on parts of Shensi, including Sianfu. On successive days there were several alarms, but our hospital continued its work and no damage was done. It has been decided that it is not yet wise for the wives of our missionaries, who have small children with them, to return to Shensi, and other staffing rearrangements have been held up by the failure to secure passes from the Japanese for travelling between occupied and " free " China.

* * * *

Miss A. O. Kirkland

ON May 8th, Miss Agnes Orr Kirkland passed away at Dunoon, in her eighty-fourth year. She and her brother, the Rev. R. H. Kirkland, of the Congo (who died in 1934), came into the service of the B.M.S. by way of the Salvation Army and the Open Brethren Meeting at Wishaw, where they were baptised in 1881. Miss Kirkland had had some business experience and also some nursing training, and in 1893, the year her brother went to Bolobo to superintend the *Peace*, she was sent to Shantung as the pioneer single woman missionary. She spent thirty-four years in the neighbourhood of Tsingchowfu. In association with Miss Shalders and Miss Aldridge (later Mrs. T. C. Paterson), Miss Kirkland engaged in extensive and arduous itineration work, superintended girls' schools and conducted women's classes. Extracts from her diaries and letters appeared frequently in the pages of the HERALD. She did not retire from active service until she was over seventy, leaving behind in China the memory and influence of a life fully and usefully lived.

* * * *

A Bibleless Major

ON one Sunday, I attended a little chapel service held in the clinic of a Kiangsi mission hospital. The speaker that day was a major in the Chinese infantry just north of the city. Back on twenty-four hours' leave from the front, thirty miles away, he stood up very stiff in his neat uniform, faced his congregation without a sign of embarrassment, and preached as fine a Christian sermon as I have ever heard. We foreigners questioned him, afterwards, unmercifully. He had become a Christian over ten years before when he was a soldier in the communist revolution. It was interesting to see, he said, how the country people, who in these days were terrified of the plundering troops, would grow calmer as soon as he told them that he was a Christian. Once, when he was wounded, his Bible was stolen from him and for a long time he could not find another. Somehow he did not feel quite right, he said, without a Bible ; moreover, his Bible had been a much scribbled over and valued piece of property.

Then one day he happened to tell his difficulty to a country parson who had come to give out warm mittens to the regiment. The pastor shook his head. He had no extra Bible ; only a scrap of one that someone had dropped or thrown away. Would the soldier like it ? For want of something better, the major accepted the few loose pages. It was some time later that, glancing through them, he saw in the margin alongside the 121st Psalm (his favourite) some familiar scribblings. He had found his Bible !

" I shall carry it with me," he said, pulling the feathered pages from the breast pocket of his uniform. " I have, besides this, a new one. But I use this one whenever I can. Do you think that is silly ? "

The Christian Century.

SUNDAY SCHOOL SUPPORT FOR THE B.M.S.

By WALTER W. BOTTOMS, M.A.

SOME months ago an enquiry was made into the contributions of Sunday Schools to the funds of the B.M.S. In response to a questionnaire 980 Sunday Schools, out of a possible total of about 2,800, replied giving the totals of their contributions for the past year. An analysis of the figures has now been prepared and the results are both interesting and instructive. In the analysis given below four sets of figures show (1) the number of Schools in the county or area, (2) the number which replied to the questionnaire, (3) the average contribution per school for the year, and (4) the percentage which the contributions from these Schools represent of the total contributions from the same Churches. These are, of course, only a selection from the total list of counties.

	No. of Churches.	No. of Replies.	Average per School per. ann. £	Percentage of total from Churches.
LONDON:				
NORTH	.. 29	16	32·7	23·1
N.E.	.. 23	11	15·8	27·8
N.W.	.. 30	11	19·4	33·9
E. ..	.. 41	17	23·5	25·6
W. ..	.. 42	20	18·1	23·8
S. ..	.. 54	11	30·1	31·5
S.E.	.. 32	15	19·4	20·1
S.W.	.. 47	21	23·5	17·1
EAST SURREY	.. 22	6	26·2	16·5
BEDS. ..	.. 33	15	10·8	24·2
BUCKS ..	.. 44	16	19·2	40·4
CAMBS.	.. 44	19	6·0	11·3
CORNWALL	.. 10	5	11·0	22·0
DERBYS.	.. 45	11	13·7	47·1
GLOS. ..	.. 44	12	5·6	10·2
LANCS.	..195	65	10·0	23·9
LEICS.	.. 75	14	1·6	48·3
NORTHANTS.	.. 63	20	21·0	18·0
WARWICKS.	.. 82	30	21·6	25·3
YORKS.	..170	57	8·9	14·6
SCOTLAND	..154	5	11·0	20·4
GLAMORGAN.	..317	50	7·4	33·4

LOOKING at these figures three main comments can be made. *First*, it should be noted again that out of 2,800 Sunday Schools which were approached only 980 took the trouble to fill in the reply-paid postcards. Those who have been in administrative work longer than I have assure me that this response is unusually high. If this is true it is a severe commentary on secretaries and officials of our Churches and Schools. It suggests that one immediate way of doing more to advance the work of the kingdom would be to do God's business and work with at least the same care and despatch as we do our own.

Secondly, the returns show that for the whole country Sunday Schools provide 22.5 per cent. of the contributions from the Churches. (The figure for London is slightly higher at 25.2.) The average contribution per school is £11. This represents a total of about £30,800 from the Sunday Schools each year. To-day, we are in the position that many of our Sunday Schools are disorganised and depleted through the war, and there will be a consequent drop of an alarming nature in their contributions unless something is done to relieve the situation. We have to face the fact also that the same children are the readers of *Wonderlands* and there has been a loss there through the evacuation of children. Ropeholder Branches, Brigades, Junior Endeavour Societies are also children's organisations which normally support the B.M.S. These, like the Schools, are now depleted, some entirely stopped.

Thirdly, our task must be to make up these losses. Many Schools are doing valuable work both for themselves and the B.M.S. by maintaining contact with the evacuated scholars. But it is, after all, the parents at home who give the money which the children put into the offerings. Can we not do something to maintain these gifts by a visitation of the parents by the teachers of those scholars who are evacuated? Then, too, the senior scholars and Bible Class members are not gone away. If these could somehow be led to feel that it is their privilege to make up for the gifts of the children who have had to go, the losses would be greatly retrieved.

ONE thing is certain, that the B.M.S. depends more upon children and young people for support, as well as for its supply of candidates and workers, than has sometimes been imagined.

WAR-TIME PAMPHLETS:

No. 3. The Cost of Fellowship. By J. McLeod Campbell.

No. 4. Colonies and the Christian Conscience. By Margaret Read. 24 pp. (Carey Press, 3d. each.)

THESE two new issues in the series of War-Time Pamphlets issued by the United Council for Missionary Education are to be warmly commended. Canon McLeod Campbell writes in lively and provocative fashion of the need for continuing our support of the churches overseas, and Miss Margaret Read gives a stimulating and informative review of certain important issues of the colonial question.

* * * *

Charles Ingrem, 1854–1937. 32 pp., Illustrated. (Kingsgate Press.)

A NUMBER of copies of this brief memoir of an honoured Baptist pastor have been generously presented to the B.M.S. by Mrs. Ingrem and her family. They may be had for only 3d. each. There is a foreword by Dr. Gilbert Laws, who is one of the many who owed much to Mr. Ingrem's influence.

:: AMONG THE NEW BOOKS ::

By My Spirit. The 148th Annual Report of the Baptist Missionary Society. (Carey Press, 6d.)

HAS the romance gone out of Missions? Quite definitely "No." Missionaries of to-day have experiences and adventures comparable with those of the pioneers. Is the work extending? Are converts being made in the numbers of former days? Quite definitely "Yes." And here are some illustrations to justify both answers.

1. A shell burst through the roof of a Chinese house, breaking a woman's arm. Four days later she reached the Mission hospital, the arm gangrenous and amputation essential. Following a good recovery, she and all her family became Christians and burnt their Buddhist household images. Shells, Air Raids. Did the pioneers have anything more adventurous?

2. The girls in a Mission High School went hungry each day for a week, that they might send relief to Bengal, China and Europe. Would we go without the British equivalent of their curries?

3. In 1914 a witch doctor was one of the first four to be baptised among the Konds. Twenty-five years later, the Church numbered 1,589 and has spread into thirty villages, while the erstwhile witch doctor has had such a rich experience of God that now he is a flaming evangelist.

4. A little more than a generation ago the Lushais were wild head-hunters. To-day seventy per cent of the population are directly under the influence of the Christian Church, and most wonderful of all they have formed their own Missionary Society to evangelise other tribes.

5. A fine new church has been built at Stanleyville on the Congo River. Who have helped pay for it? None other than Belgian officials, Roman Catholics, Jews, Americans, Greeks, Cyrians, Indians and English.

6. One Sunday recently a missionary baptised fifty-eight Bamanga candidates, and a week later another ninety-three. Surely a new chapter of the Acts, and reminiscent of the early days in Jamaica.

7. Native Christians cannot understand the fighting among the European nations. They are distressed and decide the best thing they can do is to start a special prayer meeting for their brethren in Europe. Humiliating, isn't it?

JUST seven illustrations: seventy-seven could easily be quoted. Where are they obtained? From the new Report of our Missionary Society—an attractive production specially prepared in up-to-date style, with seven beautifully produced pictures—and all far more interesting than so-called popular monthlies. Paper restrictions compel the printing of a limited edition: it will soon be unobtainable. Get your copy quickly (post free, eightpence), but please don't be selfish and keep it to yourself. Hand it to a friend with instructions that it be read and returned within a week, and then pass it on to another, and to another, and continue passing it on until not less than twenty have read your copy. Then you will have done some effective evangelism, and earned our Society's thanks.

SEYMOUR J. PRICE

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Lamps in the Wind: South Indian College Women and Their Problems. By Eleanor McDougall. 166 pp. (Carey Press, 2s. 6d.)

NO one could be better fitted to interpret the mind of the modern educated Indian woman, her outlook and problems, than Miss McDougall, who in her long experience as Principal of the Women's Christian College, Madras, has not only raised the College to the first rank in the educational life of India, but has gained the confidence of hundred of students and their parents.

In vivid and charming little sketches she shows us something of the way in which her own students are dealing with the problems which confront them both in College and in after life.

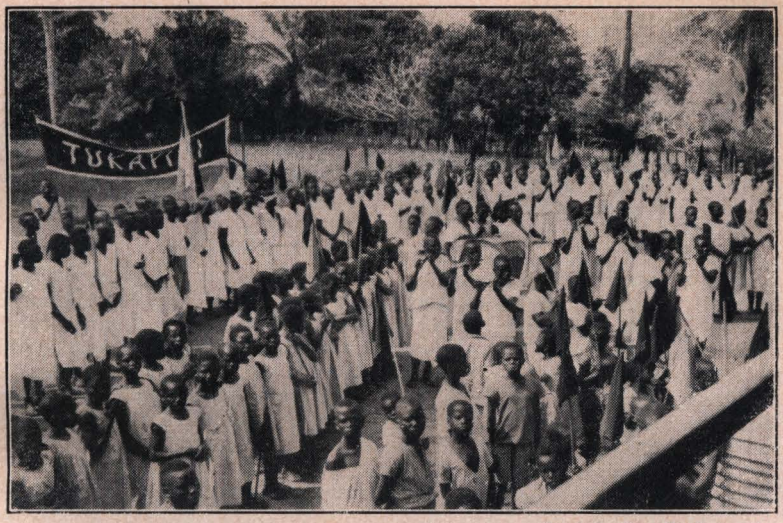
The transition from the secluded life lived by their mothers to the comparative freedom of the present day has been sudden and bewildering. It is sadly easy in such a time to discard the good and beautiful in the old ways without replacing them by better.

Under the leadership of Christian teachers these girls have gained a new conception of the possibilities of a wider life of service, but the new ideals seem often to conflict with the time-honoured loyalties of religious customs and family ties, for in the past virtue lay simply in unquestioning acceptance of the behests of the men of the family.

Miss McDougall shows us with sympathy and humour the struggles of real girls with the difficult problems arising from the acceptance of personal responsibility for decision and action, the changed attitude to marriage, and the opening of careers to women and their consequent new value as wage-earners.

With a clearer understanding of these women of the new India we share in Miss McDougall's deep concern that they may be filled with such a burning faith in God and His purpose for them that they may be able to withstand the rough winds of the world outside the shelter of the College.

D. A.



VISIT OF DR. REISNER AND MR. COXILL TO WATHEN [Photo by Rev. H. W. Coxill

THE EDITOR'S NOTE-BOOK

JUNE, 1940

Dr. A. Douglas Brown

DR. BROWN, who died on April 27th, gave expression to his missionary passion in many ways.

During his long ministry at Ramsden Road, Balham, the church grew steadily in missionary interest and support, and this was crowned by offers of service from several of his young people who are to-day on the B.M.S. staff. In the winter of 1926-7, Dr. Brown devoted four months, in company with Mr. H. L. Hemmens, to a campaign on behalf of the B.M.S. His personality attracted big gatherings in many parts of the country and his fervent advocacy won fresh interest and immediate and continued support from large numbers of people. We thank God for his consecrated life and distinctive gifts so generously placed at the service of the Society.

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Women's Missionary College, 23, Inverleith Terrace, Edinburgh

THE annual Reunion and Retreat will be held this year at the College : Reunion, June 27th to 28th, Retreat, June 28th to July 1st. All former students will be welcomed, and should send their names to the Principal by June 15th when a detailed programme will be available.

REV. HENRY COOK, M.A., THE NEW CHAIRMAN OF THE B.M.S.

The Church and the State

THIS vital issue of our time is dealt with in Volume VI of the Tambaram Series (Oxford University Press). Mr. Kenneth G. Grubb has collected here much important material on the diverse political conditions which affect missionary work in different parts of the world, and it serves as background for the findings of the Madras Conference on "the Church and the International Order" and "the Church and the State." This volume is an important supplement to the reports issued after the Oxford Conference on Church Community and State (1937).

* * * *

An Indian Missionary on Retrenchment

"WE hope that no further reduction of grants to our work will be necessary," writes a Bhiwani missionary, and "meantime we look on this restriction as a camp in a mountain ascent. Frequently Alpine and Himalayan climbers have to halt for days and weeks waiting for that change in the weather which means that they can proceed. We all believe that the sun will shine again, and that our work can go forward. But for us a halt does not mean standing still. There are plenty of people coming into contact with us who have to be reached and to whom the Gospel must be preached."

Dr. Julius Richter

THERE passed away two months ago in Berlin Dr. Julius Richter, the distinguished missionary historian. Since 1920 he had been Professor of Missionary Science in Berlin, but as the *British Weekly* recently recalled it is forty-two years since he began his work of recording the expansion of the Christian Church. Dr. Richter was closely associated with the International Missionary Council, and represented German missions at a number of international gatherings. Always a warm evangelical in his outlook, he was of recent years a member of the Confessional Church and deeply disturbed by developments in Germany. He will be gratefully remembered by all those who were associated with him in Christian fellowship and by the readers of his books.

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Wants Department

THE Secretary states that parcels for the Summer packing should reach the Mission House by June 24th.

All parcels should be addressed to Wants Department with the name and address of sender outside.

It would also be a great help if those sending parcels would indicate clearly the missionary or station to which they wish their gifts despatched.

* * * *

Home Preparation Union Whitsuntide Conference at Malvern

FOR many people Whitsuntide, 1940, will stand out as a time of anxiety or disappointment, yet for the twenty-three members of the H.P.U. who were able to gather at Malvern, it was a time of inspiration and refreshing such as leads to decisive action.

Miss Morris, faced with the inadvisability of attempting the usual Summer School, arranged this week-end, and her faith was rewarded by a most representative gathering. Seldom has the vital fellowship of the H.P.U. been more evident.

Our President, the Rev. A. H. Hawkins, of Catford, took us into the School of Jesus to learn His teaching about Power, Prayer, Character and Life Changing. As we walked on the hills amidst the beauty which spoke so clearly of the faithfulness of God, it was easy to share our experience in the Christian life. For those anxious to enter training there was advice and encouragement; for those already in the midst of the fray there was a new insight into the essential problems of our day; for our older leaders the joy of knowing that God is preparing other lives to carry on the work they have begun.

It was a joy to have Dr. Ellen Farrer, of India, and Miss Phyllis Jessop, of the Congo, with us.

We go back to our own spheres realising more certainly than ever that Jesus Christ is the answer to our problems, and in many cases we see very clearly what is the next step for our own lives. MURIEL D. FIRTH

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A Great Meeting

IN many ways the young people's meeting at the City Temple on May 1st was the most memorable gathering of the recent Assembly. Organised jointly by Dr. Dunning and the Rev. W. W. Bottoms, under the auspices of the Young People's Departments of the B.U. and the B.M.S., it brought together some 3,000 Baptists, the vast majority belonging to the younger generation. The programme had been thought out by youth for youth. Mr. Ronald Bell, a young layman who is becoming widely known and trusted, was in the Chair, and with Mr. Basil Mathews, Dr. Ellen Clow and the Rev. J. B. Middlebrook as speakers there was no flagging of interest from beginning to end. The singing by a small refugee quartet made a deep impression, and throughout a searching challenge to personal consecration and discipleship was presented. It is much to be hoped that there will be opportunities of other gatherings of this calibre.

* * * *

Friend of the Poor

EARLY in April, after a second operation, Charles Freer Andrews passed away in a Calcutta Nursing Home. Few men possessed a deeper or wider influence, for as a servant of Christ he was equally well known in East and West. Indians are said to have taken his initials to stand for "Christ's Faithful Apostle." Many spoke of him as "Deenabandhu"—the Friend of the Poor. All who came into contact with him felt that they were in the presence of one who combined in a unique degree a flaming hatred of oppression and the gentleness of a saint.

It is of interest here to recall that it was the events which followed his helping of our Delhi missionary, the Rev. C. B. Young, at a time of ill-health, which led C. F. Andrews to resign his orders in the Church of England. Many other of our missionaries were his friends.

* * * *

Keswick Convention

PLANS are being made for the holding of the usual Convention at Keswick from July 12th to the 22nd, and it is hoped that there will again be a B.M.S. House-Party. A house has been secured in Blencathra Street. Inquiries should be addressed as soon as possible to Mrs. Hugh Jones, "Elim," 64, Grennell Road, Sutton, Surrey.

THE MISSIONARY HERALD

July, 1940
Vol. 122

Twopence Monthly

WHAT HAVE YOU FOR US?

OF THE

BAPTIST MISSIONARY SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

29th April, Rev. R. Lund, B.A., from Kasauli.
10th June, Rev. J. Davidson, from Upoto.

Expected Arrivals

During July, Rev. and Mrs. A. G. W. MacBeath, and Miss G. E. Lowman, from Bolobo; Rev. and Mrs. W. D. Reynolds, from Kimpese; and Miss A. Wilkinson, from Yakusu.

Marriages

9th May, at Kinshasa, Rev. J. F. Carrington, B.Sc., of Yakusu, to Miss Nora Fleming, of Kettering; Rev. Clifford Gill, of Bolobo, to Miss M. N. S. Ponchaud, of Reading; and Dr. A. J. B. Russell, of Ntondo, to Dr. Ruth Conway, of Hamilton.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, Shrewsbury, 11s. 10d.; Anonymous from a member of Blenheim Crescent Road for work in China, 5s.; A Lover of Missions, £2 10s.; Gratitude, 10s.

Medical Fund :—A Steward, Glasgow, £1; A Lover of Missions, £2 10s.

Deficit Fund :—Anonymous, 6d.; A.R.K., £5; Darby, Liverpool, £1; E.E.B., £1; "Quartus," "A brother to help the dray," 10s.; Petite, 10s.

Emergency Fund :—Anonymous, £1.

China Relief :—10s.

* * * *

OUR COVER PICTURE

THE picture on the cover is from a photograph taken by the Rev. T. E. Soddy during his visit to India the winter before last. It shows a group of Konds watching the distribution of Christmas gifts by Mrs. Moorshead at Bakingando, near Udayagiri.

Last month's picture of a Congo child was from a copyright photo by C. Zagourski, of Léopoldville.

* * * *

SUMMER SCHOOLS

THE plans for Summer Schools still stand. As already announced, Schools have been arranged at Oban (July 13th to August 10th); St. Audries in Somerset (August 3rd to 31st); Seascale in Cumberland (August 3rd to 31st); and Aberystwyth in North Wales (August 24th to September 7th).

Confirmation of the arrangements and full particulars may be had from the Rev. W. W. Bottoms, M.A., 19, Furnival Street, London, E.C.4.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited."

Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

AN ACKNOWLEDGMENT

THE Secretary of the Wants Department acknowledges with thanks the receipt of a parcel and a gift of 10s. towards carriage, brought in to the Mission House on April 25th, but with no name attached.

* * * *

"PRECIOUS JEWELS"

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales, half the profits to be retained by the church holding the sale and half to go to the support of the hospital beds. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

* * * *

STAMP BUREAU

YOU can assist the B.M.S. by dealing with the Foreign Stamp Bureau, which is in the charge of Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon. Packets (all different) for 7½d., 1s. 1½d., and 2s. 6d., post free, will be sent on application, and also approval books.

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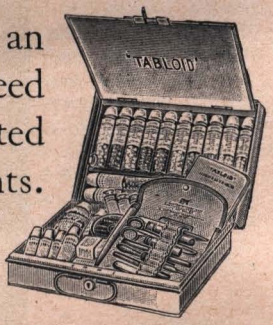

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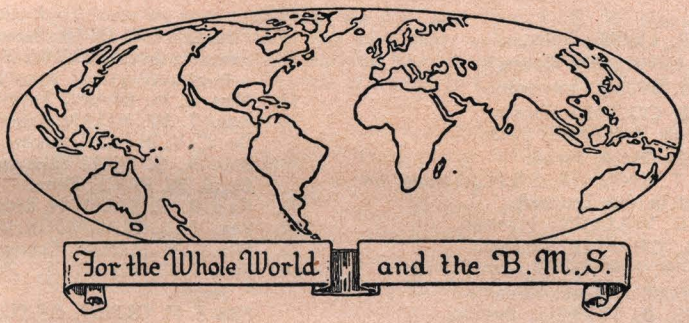
The Missionary Herald

VOL. 122. JULY, 1940 No. 7.



GOD'S WAYS ARE BEST

"YOU may meet with many discouragements, and may have to face many trials : you may labour long with no sign of success : many apparent firstfruits may be blasted, or for long may seem so. Yet be not weary ; you shall reap in due time, if ye faint not. He is faithful who has promised, and will stand by His servants to the end of the world.

"COLD reason alone would suggest that a world so beautiful and in many ways so plainly under the government of God, cannot for ever be the theatre of oppression, sedition, slavery and war, and would incite us to hasten the reign of righteousness and peace. Nevertheless, we have little sure hope of this being accomplished, till we read the divine promises, and consider the pledge of their fulfilment in the death of our adorable Redeemer. Then firm rock is felt beneath our feet, and we *know* that the earth shall be filled with God's glory, as the waters cover the seas.

"EXPERIENCE has taught us that God's ways are best, and that our little plans are often frustrated in great mercy. Be sure that, even when you are most disturbed, disappointed and discouraged —whilst God leads, you can never go astray. Be strong in Him and in the power of His might. Make mention of His righteousness—even of His only."

Serampore, 1801. WILLIAM CAREY.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of July.

"Forget them not, O Christ who stand
Thy vanguard in the distant land."

JULY.

3. Miss E. R. LEWIS, Delhi.
5. Mrs. K. F. WELLER, Balangir.
6. Mrs. R. J. STILL, Chowtsun.
7. Miss F. E. COOMBS, Tsinan.
   Miss M. W. SHEARER, S.R.N.
8. Miss A. M. TUFF, Patna.
   Mrs. H. T. KNIGHTS, S.R.N., Yakusu (*on furlough in New Zealand*).
   Rev. T. D. WILLIAMS, Howrah.
9. Miss E. L. CHAPPLE, Shanghai.
   Rev. M. W. HANCOCK, San Salvador.
12. Rev. HENRY PAYNE, Tsinanfu.
    Rev. T. G. R. TYRRELL, Bolobo.
    Rev. S. G. WOOLLARD, Narayanganj.
13. Mrs. J. B. RADLEY, Colombo.
14. Miss E. F. DRAYSON, Barisal.
    Mrs. MALCOLM GUTHRIE, Léopoldville (*on furlough*).
15. Mr. ADAM BLACK, Shanghai.
    Miss J. I. BELL, Sianfu.
    Mrs. C. GILL, Bolobo.
16. Rev. F. W. PRICE, Peking.

JULY.

16. Mrs. D. N. C. PIPER, Palwal (*on furlough*).
18. Rev. H. J. CASEBOW, Thysville (*on furlough*).
19. Miss K. M. BRAIN, Thysville.
20. Rev. T. W. ALLEN, Tsingchowfu.
    Dr. C. V. BLOOM, Peking.
    Rev. A. G. MILL, Yalikina, Yakusu.
    Dr. E. W. PRICE, Pimu.
21. Rev. R. C. SALMON, Léopoldville.
22. Rev. W. J. BRADNOCK, Agra.
23. Mrs. C. V. BLOOM, Peking.
24. Rev. I. G. MAURICE, Wathen (*on furlough*).
    Miss E. M. OLIVER, S.R.N., Lungleh.
25. Rev. H. A. EMMOTT, Tsingchowfu (*on furlough*).
27. Mrs. I. S. ACRES, Bolobo (*on furlough*).
28. Dr. HILDA C. BOWSER, Palwal (*on furlough*).
29. Mrs. A. L. SUTER, Sianfu.
    Miss ELSIE WALTER, Gaya.
31. Rev. B. F. W. FELLOWS, Cuttack (*on furlough*).

SPECIAL DATES:

JULY 1-3.—B.M.S. General Committee.
„ 13.—Oban Summer School begins.

NOTES AND COMMENTS

RECENT international developments—the over-running of Holland and Belgium and the declaration of war by Italy—cannot but affect B.M.S. work both in this country and abroad.

* * * *

WE remember with special sympathy at this time Miss G. Reiling, of Yakusu, whose home is at Stadskanaal, Holland, and Mrs. J. C. Wall and Miss E. G. Wall, who after many years service in our Italian mission, have been living in retirement in Rome.

* * * *

DR. ANET and his wife, to whose devoted service at the Protestant Bureau, Brussels, our Congo Mission and its missionaries owe a great deal, managed to get from Belgium into France at the time of the invasion.

* * * *

A NUMBER of Wants boxes and personal goods and provisions for our Congo missionaries were in Antwerp at the time of the German occupation, and must be presumed as lost.

* * * *

THE officers of the Society are keeping close watch on the situation in all our fields, and here at home, and are endeavouring to maintain our work as efficiently as possible. The Emergency Committee is once more functioning.

* * * *

THE present drastic restrictions on the use of paper must inevitably seriously affect our magazines and other publications. With great regret we announce that the next issues of both the HERALD and *Wonderlands* will be smaller than at present. They will be edited by Mr. H. L. Hemmens, and every effort will be made to maintain their interest and effectiveness.

* * * *

IN handing over editorial responsibility to Mr. Hemmens, the present writer would like to express his sincere thanks to all those who have co-operated with him so willingly and generously during the past few years, and would appeal for loyal support of the Society and its publications during the present difficult days. Let us make our own Carey's faith and persistence, as set out in the memorable words printed overleaf. "He is faithful who has promised and will stand by His servants to the end of the world."

June 12th, 1940. E. A. P.

WITH THE CHURCH OF CHRIST IN KWEICHOW

TEN BIBLE CLASSES A WEEK

IN our April issue we announced that the Rev. and Mrs. V. E. W. Hayward, formerly of our Shansi staff, who with their colleagues are at present prevented from returning to their stations, had joined one of the new forward movement enterprises of the Church of Christ in China in the South-West.

17, Chu Ch'ao Ching,
Kweiyang, Kweichow.
15th April, 1940.

"OUR 'Church of Christ in China' enterprise is going from strength to strength. New workers have arrived to replace the two national secretaries who have so ably started off the work here, and these latter will gradually withdraw, or engage in extension work in the province. On Easter Sunday six adults were baptized, and also seven infants. In our recent finance campaign we raised *locally* an estimated budget for the year of over $4,300, which is an index not to the wealth of our numbers, but to their spirit of responsibility for our church.

THE LATE REV. C. Y. CHENG, D.D., LL.D., General Secretary of the General Assembly of the Church of Christ in China, one of those chiefly responsible for the forward work in West and South-west China.

"My wife and I are very comfortably settled in the front part of an attractive courtyard in the centre of the city, and are most happy at being able to live somewhat closer to the Chinese than we have hitherto been able. We have a young couple from Szechuan as our servants, utterly raw, but willing, honest and clean. So we are in metaphorical clover, assuming that rats like this particular brand of clover. I have a grand study for classes, and a ping-pong table in it, which we have not yet put up for use.

"By way of contrast, my wife is teaching English seven hours a week, and I four (two in Great China University, and two in the Y.M.C.A.). At present I have ten Bible classes a week. Of the three in our home, two are general, one in English and one in Chinese, and the third is for some Government officials in English. Then I have one for students of the "Y" Night School, and the rest are for university students, and are held at midday, one in Great China University, and one in the Hunan-Yale Medical College, and four (two English and two Chinese) in the Kweiyang Medical College. At present this means reaching about eighty folk, of whom the large majority are young men, and of whom at least half are non-Christian."

VICTOR E. W. HAYWARD.

Conditions in Shantung

RECENT reports reaching Dr. E. H. Edwards and the Mission House regarding conditions in Shantung, make it clear that there is in many places very dire need. One

Chinese pastor writes : " Our church members are either compelled to leave their homes and travel about as beggars, or else to stay at home and endure their hunger. As to their food, it is for the most part husks and seeds and dried leaves, etc. If they are able to add a little grain to these things, they reckon themselves among the fortunate ones. The conditions in which they are existing are below the human standard." The Rev. Henry Payne, in sending this letter, adds : " Much of the present distress arises out of the present military conditions. We cannot keep our hospitals supplied with flour to feed the patients. Both are having a desperate struggle for supplies."

Dr. Edwards continues his magnificent efforts to send out money for relief work, and the B.M.S. Finance Committee was able a few months ago to remit £200 from special funds held in trust for the work being done by Mr. Payne.

* * * *

From Chengtu to Bolobo

MISS GRACE HICKSON has forwarded to the Society for transmission to Bolobo the gift of a Chinese theological student who desires to help the church in Africa, of which he had been hearing in one of his classes. His gift, writes Miss Hickson, represents the cost of a month's food, and is a most sacrificial one. The young man had recently a very vital religious experience and wants to share it with others ; he is eager to help an African student to prepare to preach to his own people.

It is hoped it may be possible to arrange for more regular exchange of experiences between students at Bolobo and those at Chengtu.

* * * *

Latest China News

A LETTER from China, dated May 12th, reports that the Rev. B. F. Price and his wife and the Rev. John Mudd, who have been studying at the Pekin Language School, have been appointed to work in Shensi, and the Rev. and Mrs. A. B. Light to Shantung. Mrs. Bell and Mrs. Suter with their children arrived safely in Sianfu on May 4th, and are to be located in Fuyintsun. Dr. Ruth Tait left Shensi on furlough on May 6th, and has been travelling home via Canada. Our Sianfu Hospital has been very busy of recent months.

Miss D. J. Curtis and Miss C. E. Waddington, of our Shensi staff, are expecting to leave England for China towards the end of July, travelling by way of Canada. They hope to have with them Miss Eileen Wheatley, a recruit to our women's staff, who has just completed her training at Carey Hall and who will probably proceed to the Pekin Language School.

The Last of the Tambaram Series

THE last of the Tambaram series of volumes, to which we have been calling attention during recent months, consists of *Addresses and Other Records*. John R. Mott, D. T. Niles, Kagawa, the Bishop of Dornakal, Dr. George Macleod, C. F. Andrews and Stanley Jones are all represented, and there is a useful list of all those present at the Conference.

* * * *

TEACHERS' GUIDES TO RELIGIOUS EDUCATION

The Friend of Little Children. Nursery and Kindergarten Lessons. 192 pp. (2s. 6d. and 2s.)

Stories of God and Jesus. For Infants. 272 pp. (3s. and 2s. 6d.)

Servants of God. For Juniors. 336 pp. (3s. 6d. and 3s.)

God and Myself. For Seniors 14 +, 400 pp. (Religious Education Press, 4s. and 3s. 6d.)

THIS series of teachers' guides, based on the Agreed Syllabuses that have been adopted by most education authorities in this country, is to be warmly commended for use both here and abroad. Mr. Ernest Hayes has gathered about him a strong editorial board who know the needs of ordinary teachers. There is excellent missionary material in all the volumes.

* * * *

FOR ALL WOMEN

FOR use in W.M.A. groups for the Autumn Session Mrs. Harold Angus is editing a programme telling of our Women's Work in India : " How it began—What it is accomplishing—Future hopes." This programme will be ready in time for the W.M.A. Auxiliary Secretaries' Conference to be held at the Mission House on September 19th and 20th next.

Candidates in training are leaving Carey Hall during the month. They will value our remembrance during these difficult days.

Miss Margaret Killip of Taiyuanfu has now gone to Shensi to join staff at Sianfu.

K. M. H.

THOUGHTS ON ARRIVING BY AIR

THE NEW PIONEERING

By the Rev. H. KEITH FREESTONE, of Wathen

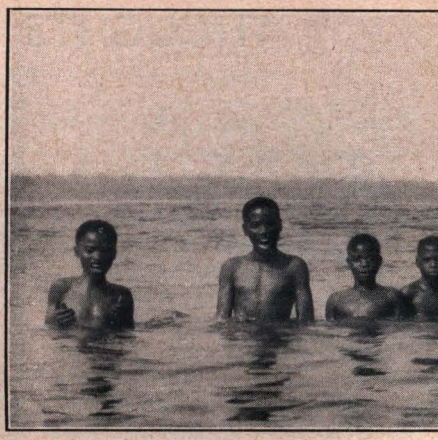
REV. H. KEITH FREESTONE

THE word "Pioneer" automatically recalls to the mind the names of men and women of past generations. It would not be strictly true to say that "they went out not knowing whither they went," but when, in the case of those of whom the B.M.S. is so rightly proud, it was said that they went to India, to China and to Congo, practically the whole story was told. They went, and this is particularly true of Congo, to countries that were no more than names to them. They knew nothing of the people, of the languages, nor of the perils that awaited them, and, for all their faith, they could scarcely have foreseen the extent of the growth of the Church of Christ through the instrumentality of their singleness of purpose. It is right that we should honour them, but rather as the first of an unbroken and still continuing line of pioneers, than as a class that no longer exists. We still hear sometimes of a new district that has been opened up, but more frequently the pioneering of to-day is done in the realm of method. Grenfell mapped the Congo and sounded its depths in order that the Gospel of Jesus Christ might reach those who had not heard it. He was a pioneer. So, surely, is the missionary who, for exactly the same reason, tries to sound the depths of the native mind.

These words are prompted by the fact that a new method of reaching the mission field itself has been undertaken. They are being written at Wathen, a station which has many connections with the old pioneers. H. M. Stanley had a station on what is now our football field. Bentley wrote the introduction to the second part of his Grammar of Kikongo at Wathen. How amazed they would have been to know that it is now possible by aeroplane to travel from England to the country of their labours in less than a week. To be in London on Tuesday, Paris on Wednesday, Algiers on Thursday, Gao on Friday, Fort Lamy on Saturday, and Leopoldville, the capital of Belgian Congo, on Sunday!

A JOURNEY of this nature teaches the traveller much. He learns to appreciate the wide boulevards of Paris after the narrow roads of London, to realise that "the blue" of the Mediterranean has to be seen to be believed, that in a hot climate such as that of North Africa, distance lends enchantment to the view of the highly coloured uniforms of French colonial troops, that anything that has been written about the heat of the Sahara can scarcely be an exaggeration, and that to say that Congo is a beautiful country is an underestimation.

But these things could be learned after travelling by any means of transport. The aeroplane flying at two hundred miles an hour, has its special lessons to impart. When one sixth of the earth's circumference can be covered in less than forty flying hours, to say that "the World is a small place" is a fact rather than a figure of speech. The close tie between nation and nation, between people and people is seen. The mission field is not a distant and mysterious place. It is only just a little beyond the hedge at the bottom of your English garden, and it can be seen quite clearly if you look out of the window at the time of daily prayer. At a height of ten thousand feet much that oppresses the mind assumes its true proportion. If the aeroplane is a machine of destruction and war, is it not also a messenger of the Gospel of Peace? And is it not likely that it will be used for this purpose more and more? In spite of the chaos and darkness which seem to envelop us for the moment, the time will soon come when those at home and abroad, who are together the Pioneers of the Kingdom, will see the establishment of the reign of Righteousness and love. For are not a thousand ages in His sight as but an evening gone?



THE MORNING DIP AT YAKUSU

A DAY I

AN EDUCATIO

By JOHN F. CARRIN

5.30 A.M.

WE begin each day with the tuneful characteristic voice of a small Congo bird (species undetermined) which wakes up the sleeper as regularly and insistently as any alarm clock. Dawn is just breaking. Dressing is a matter of seconds only when clothes consist sensibly of shirt, shorts, low socks and shoes. So we are ready for the day almost as the Station Drum beats out its warning for preparedness, with its quaint message (for those who have ears to hear) of "Wash your feet, wash your legs, wash your face, wash!" There is time for a little quiet devotional reading before the drum beats again at 6.0 a.m. to call workmen to Roll-call. I'm not taking Roll-call this morning, so let us leave the workmen to their hymn and prayers, and make our way to the Station Store. Here we must serve out rations to the Teachers and Infirmiers-in-training, and to the Boarding School boys. (Each boy gets two cassava puddings, four or five plantains, and a cup of rice to-day.)

6.15 A.M.

MY school begins with a Teachers' Preparation Class, where gather the eight "Instituteurs" of the Boys' School. They need a good deal of help from the white man as they write out the arithmetic, reading or writing which they will give to their classes later on to-day. They remain with me for about an hour, each man having his work inspected and approved before leaving.

7.30 A.M.

THEN to breakfast. I'm glad that my house-boys have got the table laid, and some porridge and an egg decently cooked. For the meal is not a leisurely one; the school bell interrupts at 7.45, bidding us prepare books and garments.

8. 0 A.M.

WHEN the drum has beaten out 8.0 o'clock, I walk into the large school hall where over three hundred boys stand at attention, and respond to my "*Bon jour, mes eleves*" with a deep-throated "*Bon jour, Monsieur.*" The native head-master of the school opens with a hymn and prayers, after which the first lesson begins with the whole school in session together. It is a scripture lesson (for thus do we begin every day's work), and the teacher recounts a well-prepared story of the Healing of the Blind Man.

8.30 A.M.

CLASSES then disperse to their separate rooms (we have twelve classes), and I begin my round of school lessons. I believe it good to visit all the classes in turn, so as to give the teachers an idea of how to conduct a lesson and also in order to get to know the boys. But just now, I am busy looking after one particular class because its teacher resigned last week on being refused a request for a 100 per cent. increase on an already quite adequate salary.

To-day I begin with a lesson in "Langue Maternelle" with the top class. It is a study of their own native tongue, Lokele. We want to lead the boys to love their own language, and to be able to use it well in the writing of books and in the telling of stories.

9. 0 A.M.

A SHORT sharp interval of physical exercises follows for the lower half of the school. Two hundred boys pull off shirts and thin vests, and jump into eight or nine lines . . . It's fine to see

[Photo by Dr. Gordon Spear.

THE LIFE

AL MISSIONARY

N, B.Sc., of Yakusu

these brown, bare, muscular bodies executing in unison some of the more spectacular exercises and games. But they have left the grass quadrangle, and are back in their classes after fifteen minutes, and I have moved on to an Arithmetic class. Here the boys are using small individual cards designed to give facility in the addition of money items. The brisk exchanges of old for new cards indicates that they are keenly interested in their work, and eager to succeed.

9.45 A.M.

NEXT, an Agriculture lesson which I must look after. The boys are noting down some work they have seen done by their teachers in our small experimental garden. We are trying to show them how they can use the town rubbish and fire ashes (at present thrown into the river or on a dump) to fertilise their maize and pea-nut crops. They will be at work themselves later on in the garden.

10.15 A.M.

A GEOGRAPHY lesson with the fourth year classes completes my morning's work in the Boys' School. We talk of the various tribes living in the neighbourhood, of their work and habits, and the boys are making a sketch map of the Yakusu area.

I want to be true to fact and, therefore, I have said nothing of Hygiene lessons, of French or Drawing, of Reading or Writing, or Singing or Advanced Scripture work, because these lessons weren't in my programme for to-day. I am much tempted, though, to tell you about the Drumming Class on Fridays, when an elder of the village comes in to teach the top class the native art of drum-signalling—a skill which is rapidly dwindling away, since the rising generation tend to scorn the culture and craftsmanship of their fathers. But this, too, was not in to-day's programme, and so I cannot give details . . . in a later letter, perhaps.

11. 0 A.M.

WHEN the boys have left school, I gather the teachers together for an Agriculture lesson. They are preparing a plan of the gardens, which they have sown with maize and pea-nuts.

12. 0 NOON

A MIDDAY drum call is the cessation of work, and I go back to my house ready for the midday meal, and for the enjoyment of a little quiet reading . . . for meal-times seem to provide about the only possible time for this, however pernicious the habit may be. The reading is interrupted by a chorus of song from the back garden—it is the Boarding School boys who are singing "grace" before dividing out and eating their boiled rice.

12.30 P.M.

THIS begins what we call the "Rest Hour." Theoretically one should go to sleep at this point, but I find that now is the only time available for language study—an essential for every new missionary. To-day should be an hour of Lokele ; it was Kingwana yesterday. But I'm writing your letter, so language must wait !

2. 0 P.M.

AT two o'clock another drum ! A Congo missionary, writing in THE HERALD, has spoken of "those hateful drums." I would like to take up the cudgels with him over that epithet

"hateful" . . . but certainly at two o'clock one is a little inclined to agree, for it is still very hot, and letters aren't nearly finished. However, helmet on and books under arm, and down to the Teachers' Afternoon class in Arithmetic. We look into the Boarding School afternoon class on the way, to see that everything is running smoothly. After an hour of struggling with simple addition, the teachers leave for a New Testament class with another missionary, and infirmiers-in-training take their place in my room for a French lesson. I have some dictation ready for them this afternoon on the appropriate title of "What to do to be healthy."

4. 0 P.M.

A BELL ends the French, and calls station workmen to their Evening School. They are very keen to come, and the response to this bell is quicker than that to the two o'clock drum! Native teachers are in charge of the Evening School, but I keep an eye on the work done each day. We usually go on from 4.0 to 6.0 p.m., when darkness is falling rapidly. But to-day there is the mid-week prayer meeting at—

5. 0 P.M.

I REALISE that I am conducting this, so a hurried change into a white suit has to be effected before appearing before the assembled congregation. (You get a cup of tea in where you can—it's a movable feast.) A native preacher leads our thoughts on the desire of Jesus to win men by love and respect rather than by miracles and the provision of material welfare. But we have come here mainly for prayer, and one native friend after another rises to lead us in this part of our worship. It is getting dark when we leave the building and walk along to the river front, where the white staff are wont to gather each evening for an hour or so in order to talk over the work of the day.

YAMBOLE BRICK DISPENSARY

7. 0 P.M.

THE two youngest members of the Boarding School await me as I return to the House for supper. One of them, by the way, rejoices in the name of "Chivers!"—doubtless seen on some box of preserves which a missionary had brought out. They have come to say "Good night," for 7.0 p.m. is their bed-time.

7.30 P.M.

AFTER supper there are lessons to prepare for to-morrow, and I have also to write letters to the Pastor and teachers away in the Bombole Forest who are wondering when their white man is coming to see them. I write to them . . . "I will come to see you when someone will look after the Station Schools for me. Carry on with your work there; we haven't forgotten you." But I know full well that someone *ought* to be going out there fairly soon.

9. 0 P.M.

THE "time for bed" drum beats all too soon, and I make a tour of the Boarding School dormitories to see that my thirty young charges are ready for bed. They are early in bed to-night—an unusual occurrence, unless it has been raining hard. But they have all been vaccinated by Dr. Holmes owing to some small-pox which has appeared in the district, and so they are not feeling too well.

9.30 P.M.

THE electric light fades out as the engine is shut down. But I can't go to bed yet . . . for your letter isn't finished! So let's light the paraffin lamp and carry on until we can feel that duties are over, and we are at last entitled to get underneath the mosquito-net.

RECENT NEWS FROM INDIA AND CEYLON

PAWI VILLAGE WITH BLUE MOUNTAIN (7,000 FT.) IN DISTANCE
[Photo by Rev. H. W. Carter.

Good News from the Kond Hills

WHEN travelling in India eighteen months ago Dr. Williamson visited the village of Rotingando in the Kond Hills. His visit is still gratefully remembered and he recently received the following letter:

"Let the very loving Deri Aba (Chief Father) understand that the men, women and children of the Rotingando Church send their loving joharis.

"Aba, we are all, in the goodness of God, in good health, and the work of God is slowly continuing to spread here. We remember with joy your visit to us. We always remember in prayer our brothers and sisters in China, and as we continually remember you in prayer we trust that you too continue to pray for us here.

"The Rotingando Church send its loving greetings.

(Signed) KUMBHOKORONO NAIK, Deacon.

The Rev. James Cross in sending this communication writes that the work in Rotingando is being much blessed. There were nine baptisms there on Easter Sunday, and a number more are on the waiting list. The Sunday after Easter twenty-one candidates were baptised at Pipurdai, a village some twelve miles from Tikivalli the big marketing centre.

* * * *

Some Questions

AN interesting account of a recent Preaching Tour in the country districts of S.W. Orissa—by five of the Indian evangelists—mentions some of the questions they are asked at villages and markets after they have given their message :—

Are not all religions the same ?

Cannot a sinner be forgiven if he repents, without the need of a Mediator ?

How can Christ be the Mediator for people of past, present, and future times ?

Is the punishment of sinners in hell everlasting ?

Are not the differences in the lot of men (rich, poor, strong, deformed, etc.) the fruit of sin ?

The preachers found ready hearers and sold over three hundred Christian tracts. Many of the educated leaders received the party kindly and helped their work.

A Guide Honour

A FEW weeks ago Lady Hubback presented to Miss E. C. Wigner, of Cuttack, the Special Service Badge of a Bronze Beaver. Since the Guide Movement was started in Cuttack in 1924, Miss Wigner has played a large part in its leadership.

* * * *

A Retirement

THE Rev. and Mrs. C. B. Young are returning shortly to this country from Delhi. It is thirty-four years since Mr. Young first went to India with the B.M.S. After three years in Dacca he was transferred, owing to ill-health, to Delhi, and has there lived a very full life, the quality of which has brought him the love and gratitude of many generations of students at St. Stephen's College and of many others in North India. Mrs. Young has been the Principal of the Lady Hardinge Medical College, New Delhi.

* * * *

A New Appointment

THE Rev. E. T. Ryder, B.A., B.D., of Cuttack, has been asked to proceed to Serampore College for the remainder of his present term in India, to help fill the gap caused by the death of the Rev. J. N. Rawson.

* * * *

Chaplain and Pastor in Ceylon

WITH the approval of the B.M.S. authorities in London, the Rev. J. B. Radley has accepted the pastorate of the Cinnamon Gardens Church, Colombo, and will also act as officiating chaplain to the Baptist and Congregational personnel of the Royal Navy in Ceylon. In addition to his work at Cinnamon Gardens, Mr. Radley will continue his special service to the Ceylon Baptist Council in the forward movement in evangelism.

:: AMONG THE NEW BOOKS ::

The Favour of a Commission. The Life of Isabel Angus, 1858-1939. By Dorothy Angus. 77 pp. Illustrated. (Carey Press, 1s.)

"THE FAVOUR OF A COMMISSION" is the title given to the life of Miss Isabel Angus, written by Mrs. Harold Angus, and now ready at the price of one shilling. Miss Angus was delighted when she found this phrase of Paul's, in reading her Greek Testament and Moffatt's translation together. For, to her, to be a missionary was high privilege.

Perhaps surprise will be one of the most constant feelings in reading this delightful book—surprise that this lady whom we only knew in late years, had lived a life of such adventure and daring, surprise that in those distant years there was so high a standard of girls' education, surprise that a young missionary was permitted to live alone in a heathen city, surprise at extreme pains taken to perfect herself in the language, and surprise that after strains of every sort, periods of ill-health, and breakdowns, Miss Angus was able to complete forty-four years in India.

This is, in small compass, the story of a great life. The picture of home with which it opens is very moving, and one realises why such a high standard of home life was achieved in every mission house where Miss Angus came.

Miss Angus went first to Delhi in 1882, fifteen years after the B.Z.M. was started by her mother and other intrepid women. The story as it unfolds is most enlightening on the work done by those "pioneer bands, groping in the darkness of the Zenanas."

Work at Bhiwani was initiated by Miss Angus, alone with a Biblewoman, and it was she who four years later welcomed Dr. Farrer and helped to start medical work there. But with Patna, Agra and Calcutta also she was closely linked.

How could she stay the course for so long? What was the secret? We have much to learn from these pages. The "closer walk with God," the checking of impulse by long waiting upon Him, the true love for God and neighbour, the absence of thought for self, these are some of the answers, but the book must be read, and read again, if its secret is to be learned and made our own.

D. F. G.

* * * *

My Days of Strength. By Anne Walter Fearn. 288 pp. (Robert Hale, Ltd., 12s. 6d.)

THIS book is written from the unusual standpoint of a professional woman, who has spent over forty years in China in missionary and social circles. As a collection of amusing anecdotes and experiences it is not without interest. But it is difficult to take seriously the writings of anyone who went out to do temporary service for one year as a substitute in a mission hospital, remained for many years, married a missionary and yet seems to have remained completely uninfluenced by all that for which a mission stands. There is evidence of fine personal and professional help given to that most needy section of the population that gathers together from all parts of the world in a big Eastern city like Shanghai.

M. E. B.

* * * *

Christianity and Justice. By O. C. Quick D.D. 74 pp. (Sheldon Press, 1s.)

THIS is No. 5 of the Christian News Letter Books. In it the Regius Professor of Divinity in the University of Oxford gives a closely-reasoned examination of the ideas of justice and love. An important section deals with the ethical teaching of Jesus and another with "the Church, the Christian and Secular Society." These pages deserve careful study.

* * * *

The Teaching of Domestic Subjects in Africa. By Gladys Plummer, B.A. 65 pp. Illustrated. (Longmans, Green & Co., 1s. 6d.)

MISS PLUMMER, who was at one time a lecturer at the Westminster National Training College of Domestic Subjects, is now on the staff of the Nigerian Education Department. This is a very interesting and useful little handbook.

* * * *

Great Women in Christian History. By F. Townley Lord, D.D. 190 pp. (Cassell & Co., Ltd., 4s.)

LAST December we noticed Dr. Lord's book *Great Women of the Bible*. This swiftly appearing sequel shows that his work along this line meets a real need and is duly appreciated. Here are sixteen brief studies showing by example the heroism, culture and consecration which have characterised Christian womanhood through the centuries. It is a varied gallery of portraits that Dr. Lord presents; the features of some of his heroines are fairly well known, others will be new to almost all his readers. The book is dedicated "to the memory of Sister Doris, Bloomsbury's Beloved Deaconess."

THE EDITOR'S NOTE-BOOK

JULY, 1940

The Missionary Spirit in Germany

THE following note was included in a recent bulletin issued by the Religious Division of the Ministry of Information :—

> " From time to time we receive tangible evidence of the fact that within Nazi Germany there are those who still endeavour to exercise their Christian discipleship as vigorously as opportunity permits. A very attractive illustrated booklet has come into our hands dealing with the missionary spirit at work in the past and in the present. It stresses the fact that the Christian message transcends all bounds of nationality and class, and points out that the first message of the Gospel to Germany came from the British Isles. After drawing attention to the share of the native Church in Evangelism, it points out that the Church of God is everywhere, among every nation, and that she is everywhere one, in spite of differences. This is true, even in war-time. This publication of the Confessional Church, although not ostensibly controversial, breathes a spirit very different from that of official Nazi Germany."

* * * *

Escape from the Invader

THE Rev. Arthur Guest, formerly of our Congo staff, and recently in the service of the Missions to Seamen, left Antwerp at forty minutes' notice only a few hours before the German occupation. He had to abandon all his belongings, save such as could be packed into a small suit-case.

We are glad to learn that Dr. and Mme. Henri Anet, of the Protestant Bureau, were able to get from Belgium into France.

* * * *

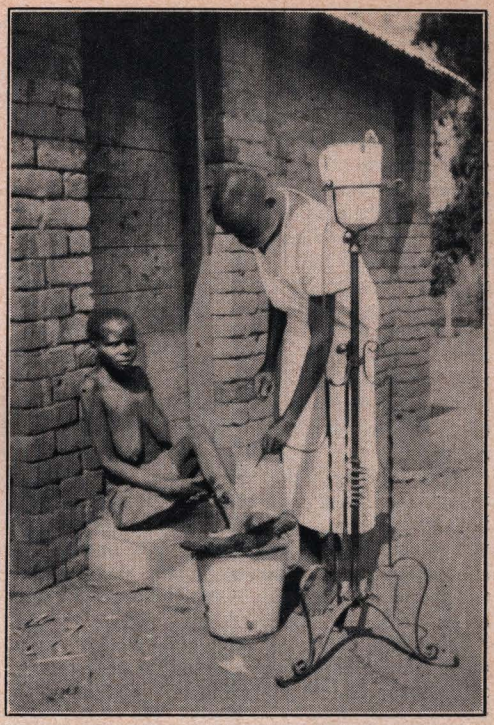
Escape from the Sea

IT is with profound thankfulness to God that we record the rescue of Mrs. Herbert (wife of the Principal of Calabar College) and Miss Kathleen Cramp (fiancée of Mr. Murray White, of Calabar), when the vessel in which they had started recently to Jamaica was sunk. This is the first occasion during the present war in which one of our missionaries has been involved in an experience of this kind.

* * * *

Testimony from Jamaica

THE Rev. Glaister Knight, of Montego Bay, one of our honoured Jamaican brethren, issued recently the story of his life. " What I owe to Christ " is its sub-title. It gives an interesting and intimate picture of Baptist life in Jamaica, and includes an account of Mr. and Mrs. Knight's visit to England a few years ago. Copies of the booklet may be had from the Carey Press, price 1s. 6d., post free 1s. 8d.



PATIENT AT THE WATHEN DISPENSARY

[Photo by Miss E. E. Smith.

* * * *

Testimony from Wales

YET another of our friends has set down her reminiscences. For a number of years Miss Lilian M. Edwards, daughter of the late Principal Edwards, of Cardiff, served with the B.M.S. in N.-W. India. Later she worked independently in Calcutta, doing notable service among women and girls. In *A Welsh-woman's Work in India* (obtainable from the author, " Pantyreos," Rectory Road, Caerphilly, South Wales, price 1s., post free 1s. 3d.), she tells of her experiences and of her Indian friends, and bears testimony to the faithfulness of God. The book is illustrated and unusual value for money at the present time.

* * * *

For the Livingstone Centenary

ELABORATE plans have been made for the celebration in the autumn of the centenary of Livingstone's first departure from England. Whether the meetings can be carried out as arranged or not, the great story should be read again. A new volume has been added to Collins' Illustrated Pocket Classics—*Livingstone the Liberator*, by James I. Macnair (382 pp., 2s. 6d.). It can be warmly commended.

THE ROMANCE OF MISSIONARY SUPPORT

By WALTER W. BOTTOMS, M.A.

A FEW months ago, in the strange circumstances of evacuation, some of us had to turn our hands to unfamiliar tasks such as addressing envelopes and labels. In Furnival Street we are often able to call upon the voluntary help of a few enthusiastic friends of the Society in London whenever there is an extra amount of addressing to be done. It can be very dull and monotonous work. To copy out thousands of names and addresses is tiring both to mind and hand, as well as a ruination of one's hand-writing through the attempt to speed up the process.

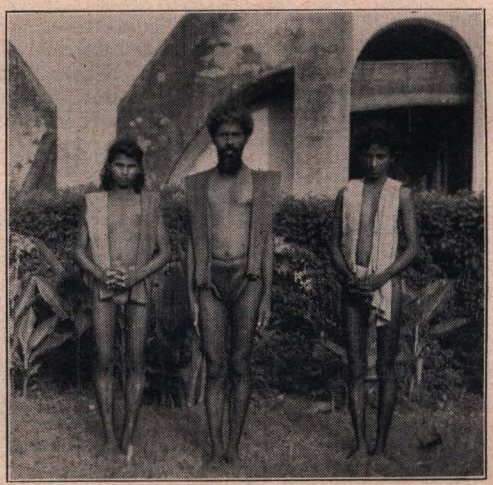
Soon I found that my mind would not accept this work in a dull, monotonous way. My imagination began to work on the names and places, and imagination was helped by knowledge as I came upon the names and addresses of people with whom I was acquainted.

Here was a young lady who worked in a shop. She would come home one evening to find the parcel of literature (addressed in my hand-writing !). Would she read the literature ? Would she pass on the leaflets to her fellow Sunday School teachers ? Would she bring forward some of the suggestions made in the literature to the teachers' meeting ? I think so, because she is an enthusiastic secretary.

Here was a street in a northern city. I know that street. Steep, black with the smoke of industry, and depressing. A young man, a miner, would receive the parcel here. The postman would climb up that steep street bearing the parcel from the B.M.S. And the young man would find it when he came home from the coal mine, or when he awoke from his well-earned sleep.

Here was a church which, though sadly depleted by the drift of population, still tried to keep up its B.M.S. gifts to the level of previous and more prosperous years. Next, the name of a friend in a church where I had been a Sunday School scholar. Other scholars now would receive the literature and magazines through the faithful hands of the secretary. Now a church in the West Country. I smiled as I remembered the amateur and immature sermons I had preached there as a student from college. But I was cheered as I recognised that the man who had been the enthusiastic missionary secretary in those days was still serving as zealously to-day.

SO the names and the streets, the towns and the cities came and went before my eyes. My pen flew on, no longer laboriously, but joyously. I had seen again part of the miracle of God's Grace. God calls so many folk, and such wonderfully different folk, into His service. He sends the cobbler, the blacksmith, the teacher, the nurse, the market-gardener and the typist, to strange lands to preach the Gospel. But he calls a larger number of equal if not greater variety—miners as well as ministers, shop-assistants, and members of the professions, house-maids, school-children, factory workers, men and women of all sorts and conditions—to share in the task. They give freely of time and thought, distributing magazines and literature, collecting money, arranging meetings, pageants and socials, maintaining interest and spreading knowledge and enthusiasm. Without such the B.M.S. could not exist. For nearly a hundred and fifty years, ever since the seraphic Pearce returned from the meeting at Kettering, where the Society began, to organise the Baptists of Birmingham to work and pray and give for missions, the B.M.S. has depended upon these consecrated men, women and young people. Their praises are not often sung ; their names do not often appear in print. But they are content to do their service faithfully for Him, in whose Book of Life their names are inscribed.

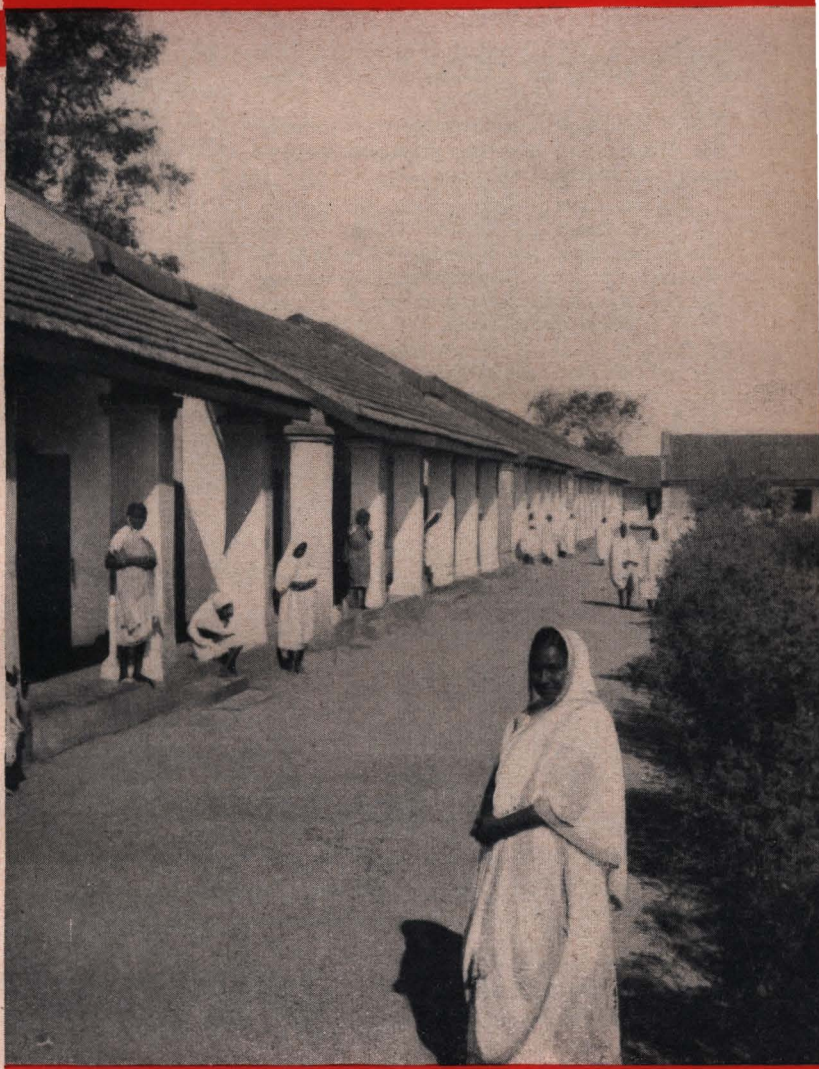


ALEKHIST LEADER IN ORISSA WITH TWO OF HIS DISCIPLES [Photo by Rev. E. T. Ryder

THE MISSIONARY HERALD

August, 1940
Vol. 122

Twopence Monthly



CUTTACK: LEPER ASYLUM—THE WOMEN'S SIDE

OF THE
BAPTIST MISSIONARY SOCIETY

NOTICES AND ACKNOWLEDGMENTS

Arrivals

22nd June, Rev. and Mrs. E. G. T. Madge, from Peking; and Dr. Ruth Tait, from Sianfu.
24th June, Mrs. J. N. Rawson, from Serampore; and Miss E. W. Evans, from Colombo.
8th July, Rev. M. Guthrie, B.Sc., from Kinshasa.

Departure

24th June, Mrs. A. S. Herbert, for Kingston, Jamaica.

Birth

23rd May, at Bolobo, to Rev. and Mrs. A. G. W. MacBeath, a son—John Ernest.

Marriage

We regret that in our July issue we incorrectly stated the date of the wedding of Dr. A. J. B. Russell, of Ntondo, and Dr. Ruth Conway. The ceremony actually took place on April 25th.

Deaths

24th June, at her home in London, Mrs. W. C. Parkinson, Honorary Member of Committee.
1st July, at Watford, Mrs. J. Vaughan, late of the Orissa Mission.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, Abingdon, £1 ; A Lover of Mission Work, Carey, Kettering, £5 ; Anonymous, " For B.M.S. Funds," 13s. 4d. ; Anonymous, Shrewsbury, £1 13. and 10s. ; Anonymous, Hucknall, £2 ; Anonymous, 11s. ; Anonymous, £12 5s. ; F. G., £100 ; From a Believer, £1 ; Old Iron and Brass, £1 5s. 6d. ; In remembrance of Aunt Alice, £1 ; R. E. M. A. (a Willesden Green member), 5s.

Women's Fund :—M. B., 5s.

Medical Fund :—A Baptist Listener's Gift for medical missions, 1s. 6d. ; Old Iron and Brass, 10s.

Deficit Fund :—A. J. N., £5 ; F. A. H., £1 ; W. N. R., £1 ; Anonymous, £30 ; X., Rushden Park Church, £2 10s.

Emergency Fund :—An Old Age Pensioner, 10s. ; L. Y., £10.

China Relief :—May, 16s. 6d.

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OUR COVER PICTURE

WE are again indebted to the Rev. T. E. Soddy, B.A., for our cover picture. The photograph was taken during the visit which he paid to India some time since. It shows part of the Leper Asylum at Cuttack, Orissa, in which the B.M.S. has for long taken a large share and where a notable healing and evangelistic work is in progress.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed " Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

Telegrams : " ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

MRS. W. C. PARKINSON

BY the death of Mrs. W. C. Parkinson, which took place in London on June 24th, the Society has lost a member of a family long and intimately associated with its work. Mrs. Parkinson joined the Committee of the Baptist Zenana Mission in 1892 and was made an honorary member of the General Committee in 1927, when the unification of the work took place. Both during her active years and in her retirement she showed a deep interest in the Society and its missionaries, and the Congo mission in particular.

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THE EDITORSHIP

WITH reference to a paragraph in the July MISSIONARY HERALD about the Society's magazines, it should be made clear that Mr. W. E. Cule continues for the time being to edit *Wonderlands*, which has been for so long in his capable hands.

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" PRECIOUS JEWELS "

SIX beds in B.M.S. Hospitals in India, China and Congo are supported by the sale of jewellery made from semi-precious stones picked up on our sea-shores. Selections may be obtained for church or missionary sales, half the profits to be retained by the church holding the sale and half to go to the support of the hospital beds. All correspondence and applications should be addressed to Mrs. E. M. Allen Smith, 89, Cassiobury Park Avenue, Watford.

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STAMP BUREAU

YOU can assist the B.M.S. by dealing with the Foreign Stamp Bureau, which is in the charge of Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon. Packets (all different) for 7½d., 1s. 1½d., and 2s. 6d., post free, will be sent on application, and also approval books.

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FOR WOMEN'S GROUPS

A PROGRAMME of outline studies which deals with B.M.S. women's work in India—how it started—what it is doing now, and its future hopes—is in preparation for use next autumn and winter. Missionaries are contributing to its compilation, and Mrs. H. M. Angus will edit it. Fuller particulars regarding date of publication and cost will be announced later.

The Missionary Herald

VOL. 122. AUGUST, 1940. No. 8.

THE HOME FRONT

WE are right to think of a Missionary Society in terms of the men and women in the front line—its missionaries and their native colleagues. The maintenance and extension of the enterprise depends upon the quality of their witness. The signal success of the work throughout the years, and particularly in recent years, is a tribute to their loyalty and devotion.

It is equally true that there can be no Missionary Society without a home front. Our missionaries and their work must be supported by interest, prayer and gifts. Only so can they remain at their posts and devote themselves with undivided powers to their God-appointed tasks of proclaiming the Gospel to needy multitudes and of building up churches of converted men and women who are firmly grounded in the faith.

Our home front has existed from the days when Carey's friends pledged themselves to hold the ropes as he undertook the hazard of service in India. It has continued and extended as the Society's responsibilities have grown. It has held through many periods of storm and stress. It has included hosts of men and women who have regarded it as their highest honour and responsibility to serve and sacrifice for Christ and His Kingdom overseas.

To-day our home front is needed more than ever. We are in danger of being so occupied by the momentous events which are happening around us that other claims may be pushed into the background. We would not escape from immediate events, even if we could do so, for they concern us. But we dare not, as Christian men and women, evade or neglect the claims that are explicit in our faith. We believe the Gospel to be the one hope for men and women anywhere and everywhere and, therefore, we at home must play our part in proclaiming it through those who are called to our mission fields.

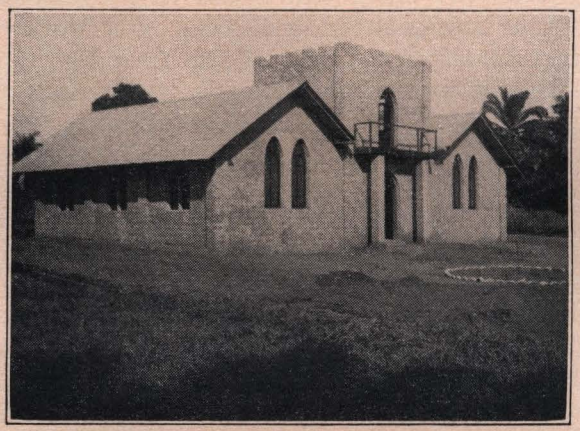
We need to keep the claims of the B.M.S. constantly before ourselves and our churches. We need to continue and, where possible, to increase our own service and support. We need to enrol new supporters so that the home front may be strengthened. We need, in short, the whole Church mobilised so that this enterprise may continue and advance.

THE FINNEMORE MEMORIAL BUILDING IN BOLOBO

By the Rev. A. G. W. MACBEATH, M.A., B.D., Congo

BIRMINGHAM and Bolobo are linked by many ties. Every department of Bolobo's work—women's and medical and general—has close connections with the great Midland city, but perhaps none stands out as a feature of Bolobo's landscape so distinctly as the Finnemore Memorial Building for the Training of Preachers and Teachers.

On a plot of land to the rear of the old concession made to Grenfell, on a freehold site granted by the Belgian Colonial Government a few years ago, has arisen this building which the local Christians view with pride. It was a new experiment in architecture, and has quite caught the fancy of the Bolobo folk. From the Principal's study in the battlemented tower there is a commanding view down over the trim green field that surrounds the Church, out over the tall palm trees that stand like a guard of honour along the Hospital front, and over to the wide stretch of Congo water, bounded on the far shore by French Equatorial Africa. It is an enchanting view.



THE NEW BUILDING AT BOLOBO IN MEMORY OF MR. AND MRS. FINNEMORE

On each side of the tower, and stretching back at right angles to the façade, is a classroom—light, cool, well-ventilated. One of the classrooms is for the male students, who spend most of their time there, but the other room is for the students' wives. These latter need elementary training, for they are mostly illiterate. The chances of their learning very much are greatly prejudiced by imperious black babies, but there they are all together, an interesting variety after the Theological Colleges of the homeland!

THE session has just closed, and the students have been valedicted. After the Communion Service of to-morrow they will go back to their distant villages. Once they are back in the stagnant, unprogressive rural communities, what will be their memories of Training School, with its light and cleanliness, its gymnastics and healthfulness, its camaraderie and eager studiousness, its far vistas of a new world order glimpsed from the New Testament they have so excitedly explored? They know that theirs will be a hard task. Others have taken it in hand, and have failed or given up. The struggle against stagnation, inertia, things as they are, is one that will test them to their inmost soul stuff. Yet I cherish the dream that their thoughts will often wing themselves back to this building where they sang and prayed and studied and debated, back to the fellowship enjoyed by men from different tribes (we had six tribes represented), and the ideals they cherished of serving Christ and their backward communities. It will surely mean something to them to remember that an English judge and his brother and sisters so enshrined in memory the thought of their godly parents that they desired the erection here, in Bolobo, of dormitories and a training school in which Africans might be equipped for the service of Christ and His Gospel.

Education in Africa is hazardous work. A little learning is a dangerous thing. The intoxication of new knowledge has turned many a student from the path of vocation to pursuit of the world's glittering prizes. There are heartbreaks

in it. Yet even when disappointments were heavy, it has been an ever-renewed inspiration to look on our Gothic, heaven-aspiring windows in the school, and to remember the faith of the Birmingham family that chose this particular monument to their parents' piety and their long connection with the missionary cause.

The building is solid, and will long outlast my time. Herein is but another reminder that the work is built on God, and it is bound to last, for " I know that whatsoever God doeth, it shall be for ever."

INRINNI

THE DAY OF GETTING READY

By the Rev. H. W. CARTER, B.Sc., India

SATURDAYS are holidays for the Serkawn schoolboy ; or perhaps in these times, when we all understand the nicety of distinction between neutrality and non-belligerency, a more correct term would be " non-school " days. For Saturdays are busy days indeed, filled for the Lushai boarding school boy with domestic duties which never plague his English counterpart. Hostel routine in Serkawn demands that every day the boys do their own sweeping, cooking, cleaning of pots, fetching of wood from the jungle and water from the spring, and searching out and bargaining for " chawmeh " (a convenient omnibus word which includes vegetables, eggs, fish, meat, fruit or any thing by means of which the Lushai adds a modicum of flavour and interest to his dreary diet of plain boiled rice). On Saturdays, due to the imminence of Sunday, some of these tasks are doubled, and others, like washing and ironing their clothes and paying a weekly shopping visit to the Lungleh bazaar two miles away, are added. Inrinni—" the day of getting ready "—is an apt name for Saturday in Sabbatarian Lushai.

A SERKAWN SCHOOLBOY

Last year there was an extensive failure of crops. The price of rice rose to twice its normal level, seriously affecting the boys' individual budgets. Many of them have to keep themselves at school on a shilling a week, providing out of this sum food, clothes, school-fees, books and any other necessities. This is actually possible when rice, which accounts for about half the weekly budget, is available at the usual price, but obviously it becomes difficult to make ends meet when the cost of rice is suddenly doubled. During last year's shortage the boys only managed with the timely help of the B.M.S. Famine Fund. Without this help the school would have had to be closed and the boys' careers interrupted. Even so the boys themselves were asked to bear half the brunt of the increased cost of rice, and they had to go through the year enjoying only the barest of bare necessities.

One result of these very straitened circumstances was that the boys were not able to make their usual offerings in church on Sundays. Such gifts as many had been in the habit of making were entirely voluntary and given from their own tiny weekly allowance, whether private or scholarship money. As the rice became scarcer and dearer, it was impossible for them to find even one pice to bring as an offering. I could see the boys'

contributions dwindling Sunday by Sunday, and some faces showed how troubled they were that they should thus be forced to allow the plate to pass them by.

So I invited all the boys with not more than a shilling a week at their disposal (some fortunate Government scholarship holders having more) to spend an hour of their previous Saturday non-school time in my garden. The four pice they would each receive would enable them to make an offering at any rate for the next four Sundays. I wondered how many would accept the offer to add to the burden of the busy Saturday, in order to maintain their customary gifts to the Lord. Everyone who could pass the " means test " of not more than a shilling a week, in all more than thirty boys, turned out early on that Saturday morning, faces smiling, knives and hoes ready. They swarmed over the garden like ants. Some attacked the prolific weeds, some lopped off soaring sprays of bougainvilla, some scraped slipper " rains " moss from the paths, and others trimmed borders. Within the hour the garden had undergone an unbelievable transformation. The old man whose temporary charge the garden was, and who had known nothing of the impending invasion, just gaped with astonishment when he returned later, and wondered what fairy spirit had accomplished in an hour an improvement he had failed to make in three months !

But for the next few Sundays there were no embarrassed faces, half-turned to avoid the plate as it passed along the rows of boys. They had cheerfully sacrificed a precious hour of Saturday—Inrinni—in order to " get ready " for one part of their Sunday worship they had hated to miss.

THE PROBLEM OF PAIN

By DOROTHY J. CURTIS, B.A., San Yuan, China

" SIR, who did sin ? This man or his parents, that he was born blind ? "

How many of us living in the East have been grateful to John for giving us Christ's answer to the problem of pain ! Suffering and misfortune are not necessarily a sign of the divine punishment, and can always be made a chance of " manifesting the works of God." This is the lesson the Chinese Church has needed to learn through many years of hard experience ; the lesson that we in England must learn again in these days, when so often the innocent must suffer for the guilty. Any Christian, or group of Christians, whose faith can rise to Job's magnificent, " Though He slay me, yet will I trust Him," has the message needed to-day.

One of the strongest village churches in the San Yuan area of Shensi has as its leading member Elder Liu, a man of deep and tried experience, whose faith in time of trouble has been known through all the neighbourhood. He lost his wife and his parents within a few months of each other, and only three daughters of his ten children are alive to-day. When the only remaining son died three years ago, the young men of the village came to Elder Liu to renounce their Christianity, because it did not pay. " You are the best man we know," they said, " and God has treated you worse than anyone else. There isn't a heathen farmer around here who has not some sort of a son to do his farming, and carry on his name, and why should *your* boy have to die ? " Elder Liu took this outburst as his chance of showing that he was not serving God for what he could get out of it, and that even this last blow, so hard to understand, could not make him doubt God's love ; and that group of young men stayed in the church, to become, we hope, leaders in their turn.

Mrs. Chao is another Shensi Christian whose faith stood the test of bitter misfortune. Her grand-daughter flung herself down a well as a protest against the cruelty of her husband and father-in-law —suicide is the Chinese girls' only redress —and her son was killed while dredging a well for a boorish neighbour. Her non-Christian friends all blamed Mrs. Chao, of course, for leaving the old gods, and were sure she must specially have offended the gods of the wells and streams. But her faith in her Master remained unshaken, and she rejoiced that her son

had acted in the spirit of Jesus ; for the man he was helping had cursed him for becoming a Christian.

It was the same thing when Mr. and Mrs. I lost the four-year-old boy whom they had called " Heaven's Gift " when he came to them, the first son after five daughters. Their non-Christian relatives and friends all blamed Christianity for the death of the child, but their faith stood the test of this bereavement. The day after the funeral Mrs. I was back at the daily Women's Prayer Meeting, asking God to comfort the anxious mothers of boys at the front, and to bring His good news to those who did not know Him.

Again, in the first Japanese air-raid on the university town of Ch'eng Tu last June, the only student killed was a Christian girl, out with a stretcher party. Her parents, Christians also, were able to thank God for giving them so brave and unselfish a daughter.

The Old Testament says that suffering is something to be borne patiently. The New Testament goes further, and says that suffering is a challenge to witness as well as to faith. The Cross accepted, is not an end, but a beginning. There is an agony of suffering for many to-day, when at first they can only cry, with Christ, " My God, my God, why hast Thou forsaken me ? " Can they win through, as Jesus did, to the loving trust of the later cry, " Father, into Thy hands I commend my spirit ? " These Chinese Christians set us a fine example.

MISSIONARIES AND THE INTERNATIONAL SITUATION

THE recent swift developments in the international situation have brought changes and anxieties to several of our missionaries.

THE REV. A. J. GARNIER has been interned. Mr. Garnier is by birth an Italian, brought up in the Waldensian Church. He went to China in 1906. He has rendered distinguished service, particularly in connection with the production of Christian literature. He served for several years as Secretary of the Christian Literature Society in China. On his retirement in 1939, he became minister of Coney Hill Church, Kent. Mrs. Garnier is carrying on this pastorate.

M. AND MME. BAETEN, associate missionaries at Bolobo, Congo, have two children in Belgium of whom no news has been received since the German invasion.

THE REV. W. H. FORD, B.A., of Yakusu, is similarly concerned about the safety of relatives in Belgium.

MISS REILING, also of Yakusu, is a member of the Dutch Baptist Church and is cut off from news of her family in Holland.

Prayerful sympathy will be extended to all these friends and their families in this time of suspense.

THE DEFICIT

Deficit at end of Financial Year	-	**£23,185 18 5**
Gifts received to July 15th	- - -	**£2,986 12 4**
Balance outstanding	- - - -	**£20,199 6 1**

Further Gifts from Churches and Individuals will be gratefully received.

GIVE EARLY and GIVE GENEROUSLY.

AT ONE OF OUR OUTPOSTS

By FREDA LAUGHLIN, Kond Hills, India

A FEW weeks ago I was in camp in Beheragara, one of our newest districts, seventeen miles from our headquarters. There are some seventy-eight baptized Christians here and about an equal number of inquirers. I do not think we have any other district in which there are quite such large families—anything from six children upwards is quite usual!

What a welcome we received when we reached the Government bungalow after a somewhat venturous and tiring journey! The building contained no furniture and the floor was a mud one. There were two rooms connected by a doorway without a door. But we got on famously. The two Indian women and I shared one of the rooms. The other was used by our servant, who cooked and generally looked after us. This man—Mutinga—is a good lad, but because he has cooked for an Indian Tea Planter in Singapore he thinks he knows all there is to know about cooking!

We spent the first and second days visiting the villages. Wherever we went we were warmly welcomed and even the non-Christian women stayed in to greet us. We were asked to go to villages in which there are as yet no Christians and the people there listened very attentively. Early on the Saturday morning a tragedy occurred. As usual, women were at the bungalow by 6 a.m., and one woman had walked about two miles with her sick boy, a little chap about four years old. I realised that he was very ill as soon as I saw him, and I told the mother that she must be prepared to stay with me until I returned home, so that I could be sure that he took his medicine regularly. We gave him one dose of medicine, but he was too far gone and, within half an hour, he died. It was a shock to us all. We found that the child had had a fever for days and the mother had done nothing for him. The father had gone away trading, knowing that the child was seriously ill when he left and also knowing that he would not return home for at least a fortnight.

After our evening meal that day we held a lantern service. The secretary to the Kond Hills Union—Mukondo Naik—had cycled out for the week-end, and he gave the lecture while I worked the lantern. We used a lovely grassy spot just behind the bungalow. From three hundred to four hundred people were present, and all listened attentively. When the lecture was over, Mukondo announced that he was going to have family prayers with the Christians. Christians and non-Christians alike sat on and after prayers, Mukondo had a great talk with the non-Christians.

In most picturesque language, Mukondo told of his upbringing as an Animist and of the way in which his parents had offered sacrifices every three months for him so that he might be kept from illness and disease. He became a scholar in a B.M.S. school and, one day, he forbade his parents to sacrifice any more for him. He described the fears which this aroused in his parents and the unhappiness which they were caused when he announced his purpose to be baptized. Two or three years ago, he was very ill with pneumonia and owed his recovery to the skill and care of the hospital staff. This fact made a deep impression upon his parents. They became inquirers, were converted and baptized. His mother had been a witch-doctor and was now an earnest Christian. It was a wonderful story, effectively told. The next day—Sunday—all the people came to beg that a teacher might be sent to work among them.

So a remarkable beginning has been made in this district. This is another challenge to our work, and *we must go on.* Please join us in your thoughts and prayers.

C. F. Andrews : Minister of Reconciliation. By John S. Hoyland. 176 pp. Cloth. (Allenson, 3s. 6d. net.)

ALL who knew and admired C. F. Andrews will welcome this restrained account of his manifold work in many places and for many causes. They will be refreshed and stimulated by the ideals and the spirit which made him what he was, and they should be moved to continue the good work which he began.

THE NOON TRYST

LET us remember in prayer the following members of our active staff whose Birthdays come during the month of August.

"Forget them not, O Christ, who stand
Thy vanguard in the distant land."

AUGUST.

1. Miss E. B. DAVIES, Dholpur.
   Miss J. K. WILLIAMSON, Sianfu.
   Rev. A. A. LAMBOURNE, Bembe.
2. Mrs. F. J. RAPER, Lungleh.
   Miss K. M. LEWIS, Bhiwani (*on furlough*).
   Rev. G. N. GIBSON, Agra.
3. Nurse E. M. MALTBY, Sianfu.
8. Miss H. E. SMITH, Palwal.
   Miss E. PENTELOW, Colombo.
   Nurse HEAD, Kibentele (*on furlough*).
10. Mrs. R. LUND, Kasauli (*on furlough*).
    Mrs. H. J. CASEBOW, Thysville (*on furlough*).
11. Rev. F. J. RAPER, Lungleh.
12. Rev. D. DAVIS, Calabar, Jamaica.
14. Rev. E. EVANS, Udayagiri.
    Dr. D. MEDWAY, Palwal.
    Rev. F W. SMITH, Rangpur.

AUGUST.

15. Rev. W. H. FORD, Yakusu.
17. Rev. E. T. STUART, Monghyr.
19. Mrs. EDMEADES (*in Australia*).
    Mrs. G. D. REYNOLDS, Agra (*on furlough*).
20. Miss D. CORDLE, Barisal.
21. Mrs. R. C. COWLING, Palwal.
    Miss E. JOHNSON, Tsinan.
22. Mrs. J. E. YOUNG, Yakusu.
24. Mrs. W. D. GRENFELL, Quibocolo.
25. Mrs. J. MENZIES CLOW, Sianfu.
26. Nurse JARRY, Udayagiri.
29. Dr. RUTH TAIT, Sianfu (*on furlough*).
    Mrs. J. CROSS, Udayagiri (*on furlough*).
30. Miss A. WILKINSON, Yakusu.
31. Mrs. W. E. FRENCH, Bishnupur (*in England*).
    Mrs. E. H. MORRISH, Wathen.
    Rev. E. T. W. BROWN, Balangir.

FROM ALL QUARTERS

CHRIST has called us to share with Him the burden of the world's need, and the need of the world is to know Him. The hope of the world is in Him. To know Him is life eternal—goodwill and peace. The preaching of such a Gospel must go on.

Congo Mission News.

* * * *

Societies in Conference

THE twenty-ninth Annual Assembly of the Conference of British Missionary Societies, which gathered recently for two days in London, was a demonstration of the unity of the forces which are engaged in world evangelisation. It gave proof, also, of the conviction, deeply rooted in the leaders of the missionary movement, that God must ultimately triumph, no matter what existing conditions may be. The Church of Christ has been well established in mission lands and its members are showing, by their ability to endure fiery trials and to bear an active witness, that it has a great part to play in coming days.

* * * *

Edinburgh House

THE Annual Report of the Conference presents a succinct picture of the manifold activities of Edinburgh House, the headquarters of the organisation. The war has added greatly to the normal work. Its War Emergency Committee has dealt with such matters as travel facilities for missionaries; Exemption of Lay Missionaries and Missionary Candidates; Export of money; Literature; Property and Agents of Missions in Enemy Territory, and German missions. These have involved long consultations with Government departments, whose representatives have acknowledged the benefit of negotiating with one single representative body instead of with many individual societies.

* * * *

San Salvador

AT the last anniversary of the founding of the Republic of Portugal, a special church service was held. All Portuguese residents in the town accepted an invitation to attend. These included the Administrator and all the Government officials. The service, which was entirely in the Portuguese language, was greatly appreciated by the congregation who had gathered to celebrate the establishment of the present régime.

* * * *

Bembe's Record

THROUGHOUT last year the average number of worshippers at the weekly services on the station and in the district was 6,583. There are 1,462 scholars. The church membership is now 966. Bembe station was only opened eight years ago. "The little one has become a thousand."

Congo Christians as Givers

MELBOURNE HALL is a name long associated with Bolobo station, for it is the title of a building devoted to the girls' school and other activities. Old age and other reasons have necessitated its demolition and the erection of a new building. The Bolobo church has decided to make a further gift of 10,000 francs towards the cost.

Kibentele has its special Thank-offering Building Fund, to which the church has raised 12,000 francs so far. Wathen members have subscribed 22,000 francs towards their Jubilee Fund of 25,000 francs.

All these efforts are additional to the regular free-will offerings by which the work of teacher-evangelists and of churches and schools is maintained throughout our Congo areas.

* * * *

Teacher-Training

THE evangelistic zeal and the general standard of the Congo churches depends in large measure upon the efficiency of the two thousand native teacher-evangelists and their wives. From training centres like Kimpese, Bolobo, Upoto and Yakusu, they go forth to carry the Gospel message to people whose villages line the great roads or are hidden in the forest. They share with other teachers the task of winning their tribesfolk who have found employment at great trading centres. As a result many whose lives are lived in commercial centres are bearing a fine testimony.

* * * *

Leprosy in Congo

A RECENT Government Commission has declared, after thorough investigation, that there are between 60,000 and 100,000 lepers in Belgian Congo. Most of these live in the Upper Congo areas, the percentage being very high in the Province of Stanleyville. Plans have been made by the Government to deal with this dread disease. An organisation has been set up and extensive grants of money made.

The B.M.S. cares for lepers, especially at Yakusu and Kibentele, and extensions are envisaged at Pimu.

* * * *

Congo Christians Help China

THE July *Missionary Herald* recorded the gift of a Chinese theological student, made through Miss Hickson, to help in the preparation of a student at Bolobo, Congo, for the ministry of the Word. At the same time, without knowledge of this action, Bolobo was making its response.

* * * *

THE Rev. C. E. Pugh, the Congo Field Secretary, writes: "When I was at Bolobo recently, I received the equivalent of £5 from some of the Christians there. Their hearts had been greatly moved as they had heard of the appalling distress of people in far-off China. The gift was made that they might have some small share in helping to alleviate that distress. These Congolese Christians asked that I would find some way of transferring that sum to China. This is a good gesture on the part of these Bolobo Christians." It is also a striking illustration of the world-wide fellowship of the Church of Christ which links peoples of far-separated lands into one allegiance and brotherhood.

* * * *

THIS incident has recalled to the Rev. Robert Glennie an earlier gift, for, during the building of the Congo railway about fifty years ago, the interest of some natives was aroused in a Chinese, with the result that they raised 30s. towards sending the gospel to China.

* * * *

Sianfu, China

"THE opportunity among the children in Sianfu is unparalleled. All the government schools have left the city, but the children remain and our mission schools are overflowing. There is no missionary free—with over-depleted staff—to help organise or encourage all the religious education in day or Sunday schools."

* * * *

Co-operation in the Production of Christian Literature

THE B.M.S. has been often indebted to Literature Societies in this country for financial and other assistance in the printing and publication of Literature prepared by our missionaries. A recent instance of this is represented by a preliminary gift of £15 10s. from the United Society for Christian Literature for the publication of a work by Rev. G. J. Wilkerson, entitled *Old Testament Selections in the Kingwana Language*. War conditions make it impossible to produce this book in England, but it is hoped to print it at Yakusu. The U.S.C.L. has also made a grant of £20 towards the publication of the Rev. W. D. Reynolds' *Church History* in three volumes for the use of students at Kimpese. Co-operation of this sort is invaluable to the cause of Christian literature in Central Africa.

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THE HOSTEL AT RANGAMATI, INDIA [Photo by Miss M. Starke

An article about this will appear next month.

THE GOSPEL IN THE MISSION SCHOOL

By G. D. REYNOLDS, M.A., Agra, India

"I THANK you very much for your guiding me in prayer. I honestly and from the heart of my heart tell you that I have never had such a day in my life. I cannot express what I have found to-day."

These are the words I found written on a slip of paper in the prayer room of our bungalow at Agra. The writer is a young Indian graduate, Brahmin by caste, who is an old boy of the Baptist Mission High School, Agra.

When he left school for his degree course at College he kept in touch with his old school, where he had already become an inquirer. He regularly attended the monthly meetings of the Old Boys' Fellowship in that same prayer room, and he proved a valuable secretary.

One evening, after his final examination, he came to the bungalow to see me. After a little talk about the future and of the need of our lives being brought into line with God's will, we turned quite

naturally to prayer. Following a time of quiet, he opened his heart in a simple, direct prayer. Shortly after this someone called and I had to go out for a while. I told him there was no need for him to go. He could stay on as long as he liked. It was on my return that I found the slip of paper referred to above.

This incident is typical of the openings for the Gospel that present themselves in a school for non-Christians. Such a school gives valued contact with the educated classes and with the high caste people of India. The B.M.S. has very little of this type of work in India, unfortunately, much less than some missions, but this makes it all the more necessary to hold fast what we have. A peep at the work from the inside will be worth while.

As I write (July) the new school year has just begun. There will have been crowds of parents seeking admission for their boys this week, and the vacancies are usually few. Sometimes hundreds have been turned away. The new classes are formed and work is now well under way.

Step into the Principal's room at 6.40 a.m. The Christian teachers are gathered for a period of quiet. It is a time of dedication for the tasks of the day. We ask God to work in and through us, and we pray for the young lives committed to our care. The task is too solemn and too big for our unaided strength.

There follows the roll call and the assembly. Here a few selected verses of Scripture are read by one of the prefects, and then the Headmaster leads us all in prayer. The boys then disperse to their several scripture groups under the trees. The teaching of God's Word rightly comes first. Much could be said about this wonderful opportunity of sharing one's experience of the Saviour's love and truth day by day, but space does not permit, except to say that we always aim at a practical outcome of the teaching given. Six further periods follow, in which the subjects of a varied curriculum are taught.

The activities outside the classroom are manifold, and contribute to the all-round development of the boys. In recent years social service has assumed growing importance, and this has come about as a direct result of the Scripture teaching. The lesson of brotherhood is not learned by hearing but by service, and this leads in turn to a seeking after the springs by which service is maintained.

Most rewarding of all is the work among the old boys. It arose quite naturally out of the feeling expressed by several who had passed through the school that there was a hiatus in their lives that needed to be filled. So the Old Boys' Fellowship began sixteen years ago. All those interested were invited to meet at the Principal's bungalow. A message of practical help for the spiritual life was given. We realise the temptations which face young men, and that they are stepping out into an unknown future full of great possibilities. In these monthly gatherings we seek to share with them in a direct, personal way what Jesus Christ means to us, and to help them to see what a difference He can make in their lives.

AGRA: MORNING ASSEMBLY FOR PRAYERS AT THE MISSION HIGH SCHOOL
[Photo by Mr. T. F. Williams

Out of this fellowship there often emerge smaller groups which meet Sunday by Sunday for a time of Bible study and worship. These are the high spots of the missionary's life. To many Jesus has become a living reality, and we look for the time when the Church will be

strengthened by accessions from these representatives of the real India.

We have taken a fleeting glimpse at a Mission School, and the nature of the work that goes on there. One cannot here enlarge on other avenues of service, such as regular visits to the outcaste people in the villages by a team of Christian members of the staff. Suffice it to say that a school provides a base for all kinds of evangelistic effort.

It is rather a bathos to refer to the financial side of this work. It is probably the least costly of all our Mission activity. Fees and government grants go a long way. Apart from the missionaries' allowances the cost to the Mission of maintaining the work has been less than a pound a week on the average for many years now. And yet, sometimes one hears it suggested that the B.M.S. should relinquish educational work for non-Christians. This suggestion could not be made by those who know the real nature of the work and its possibilities. There never was a time when the Gospel needed more to be brought to India, and many will desire that those from whom her leaders will arise may be brought within the influence of the Christian Message.

PIONEERING IN EVANGELISM

By J. S. HARRIS, Shantung, China

The B.M.S. was founded to proclaim the Gospel to men and women in non-Christian and pagan lands. It has held to this purpose without wavering. Mr. Harris, who has worked for thirty-two years in China, shows that its missionaries are still doing it.

FROM the earliest days our policy has been to lay emphasis upon the spoken language; upon itineration by the missionaries so that they might reach the people over a wide area; and on the need for a truly native ministry to care for the converts.

I think of missionaries who have so laboured in the past. Miss Simpson spent her missionary life in travelling from city to city and from village to village in wheelbarrows in order that she might visit the peasant women in their homes to teach them the Gospel by means of a catechism. I think of Mr. Sutton Smith, who after his period of service in Congo, spent the last five years of his life in Shantung, planning all the time for the out-reaching of the Church to the regions beyond and studying his own wall-size map of the entire B.M.S. Shantung area, which includes nearly ten thousand villages with a population of between four and five millions.

These are only two missionaries of many and they have their present day successors. Henry Payne, for instance, is still with us after more than thirty years' service. His Chinese acquaintances must run into tens of thousands and his evangelistic journeys must have largely covered the field. Chinese colleagues have shown equal zeal. The Chinese Church Secretary, Chang Ssu Ching, electrified the Shantung Baptist Union some years ago when he advocated, in addition to the constant preaching at markets and fairs, the attacking of whole areas and villages by concentrated tent missions, each lasting a week. Up to the beginning of the present war four large tents had been at work. Many of the meetings were held in market towns and villages without a single Christian in them.

As I write I recall the thrill of many of these evenings, especially in the packed tents when the stillness reigned while someone spoke for an hour upon the Cross of Christ. More than once I have felt like kneeling down and kissing the ground where the tent has been first put up in a new place. Large numbers of village churches exist to-day as the result of these tent missions and the follow-up work.

I think also of the eight Chinese colporteurs toiling unceasingly in unevangelised areas in our B.M.S. Shantung sphere. Some of these are most noble and faithful men. Their average sales of Scripture portions amount to over 70,000 copies a year. One of our B.M.S. Chinese pastors superintends the work of the colporteurs throughout the entire province of Shantung. These number

fifty-seven, " all different," but better than other well-known " 57 varieties."

I think again of the B.M.S. maps of the whole area. These consist of concentric circles at a distance of five Chinese li (less than two miles). These maps show which towns and villages have churches, and they also indicate most of the many unreached places. All B.M.S. stations are centres of pioneer activity.

I think of the New Year Week of Evangelism, and of the many " days " contributed by the lay members of the churches, as, for example, a deacon whom I met on the eleventh day of the New Year. He had been preaching alone already in twenty-six villages.

During the first two years of the present war in the Far East, no less than seventeen hundred have been baptized in our Shantung area, a fact which suggests that the pioneering spirit is still strong. Pioneer work has always had the first claim on my own energies in China. I have kept a yearly record of the days which I have spent in itineration. It was with deep thankfulness to God and to the friends praying at home, that I found that 1938 (the first year of the Japanese occupation) gave the highest total of days—138—spent in itineration since my arrival in Shantung in 1908. Although approaching my sixtieth year, I look forward, by the mercy of God, to further years in this arduous but joyous service.

So, here in Shantung, as throughout all our fields, the B.M.S. is still pioneering in evangelism. And it must remain the major task and the main policy, for only so can needy men and women hear of Him who is their Saviour and ours.

THE WAY OF HEALING IN CONGO

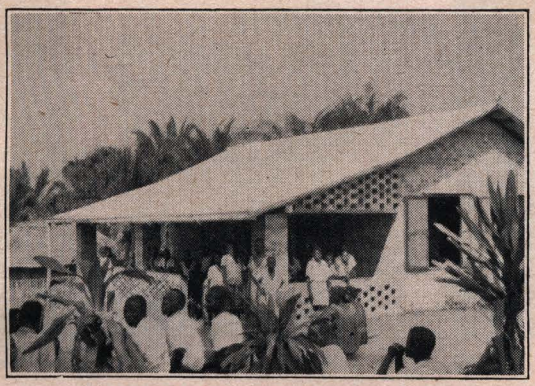
By IAN S. ACRES, M.B., B.S., L.R.C.P., M.R.C.S., Bolobo

LONG ago in Africa it was the privilege of the older men of the tribe to be the only dispensers of herbs and other medicines to their ailing comrades. Unfortunately, they did not always stop at that, but often enmeshed the patient with the bonds of fears and superstition. To-day, however, things have changed, and all over Africa it is the younger men who, having learned something of the diagnosis and treatment of disease from the white man, are bringing health and hope to their countrymen.

In each department of the hospital's work—laboratory, dispensary, out-patients, in the wards and at the Baby Welfare Clinic—these young men eagerly learn the mysteries of nursing and medicine according to European methods. Later on, when they have reached a satisfactory standard, they are posted to village dispensaries, where, not only in the medical work, but by their Christian influence and example, they are able to give active support to the church in the village where they are working. Although the work of training these native " infirmiers " at Bolobo is in its infancy, yet we have seen enough to realise, not only the great need of such work, but also its increasing value. For there is plenty of opportunity for extension of our medical work. Now that we have a rebuilt and better equipped hospital, now that we have commenced the systematic training of infirmiers, and now that we have some village dispensaries, we have the organisation for touching a far greater district. In theory our medical district is of some three thousand square

BOLOBO: THE ARRIVAL OF THE WANTS BOXES
[Photo by Dr. I. S. Acres

miles, but we know that people come to us from far outside that area and from places where no medical help is available and, although we are conscious of having been able to make some progress, yet we are still *more* conscious of what yet remains to be done.



VILLAGE DISPENSARY AT TSHUMBIRI
[Photo by Dr. I. S. Acres

So far we have only considered the work in somewhat airy generalities, and have not used the word " patient," which after all should be the most important in the medical vocabulary. Let us try to see what difference our medical work is making in the life of the people.

It is probably insufficiently realised at home that the success of our work in Congo depends largely on the amount of confidence and trust that our patients place in us. Even as that varies immensely so we have our encouragements and our disappointments, as the following examples will illustrate.

A woman was brought to us from a village two days' journey away, from a region where there is no Christian work. Some years before she had had a course of injections at Bolobo and now, when her baby was coming and there were complications, she made her friends, almost against their will, bring her to us simply because she had received help from us before for a very different and far simpler trouble. Consider, too, the case of a man who left his village some hundred and fifty miles away, suffering from a strangulated hernia and who *walked* to us, taking a month on the way. Fortunately both of these poor people were able to return to their villages in health, and their trust was not misplaced. Such things encourage and stimulate.

What is the more permanent effect in the hearts and lives of the people? As we go from village to village in our district, we are greeted as old friends by those who have been helped by the hospital. They remember us even though we may not be able always to remember them, and sometimes we have the joy of knowing that their stay in hospital was for them the beginning of a new way of life. Here, for example, is the story of a chief who came to us for treatment. We knew him to be a man of bad reputation, who although once a church member, had slipped far back into heathen ways. As chief he set an example of bad living and gained the respect of none of his people. When he came to hospital he was a pitiable sight, anæmic, breathless and weak; his resistance to disease much diminished by dissipation. We were surprised to find how docile and obedient a patient he was, for the treatment of his disease meant that he was bed-ridden for many weeks. As so often happens, it was an opportunity for him to think. He realised that he had been near to death and he saw his unfitness in God's sight. The result was that his first long walk in convalescence was taken to the senior missionary on the station. To him he expressed his desire to return to the church, pledging himself to a new life in the power of Jesus Christ. He left hospital with profuse gratitude on his lips, and we wondered what would happen, for all too often a brave resolve made in hospital is forgotten when health returns and the deadening influence of pagan village life gets its hold. By this time he had been deposed from the chieftainship. He became in his weakness the target of sneers and insults from his fellows, but with true humility he did not return the taunts. Later on, the church in his village needed rebuilding, and it was this one-time chief who bought all the nails necessary for it, and it was he who was first on the work day by day.

Results such as this, make us feel that our work is worth while, and we believe that there are others of whom we do not hear, whose stay in hospital has been the beginning of a new life in Jesus Christ and who return to their villages to bear witness to His Power.

REV. ARTHUR C. ELDER, B.A., B.D.

MRS. ELDER, B.A.

MISS EILEEN WHEATLEY

FOR SERVICE OVERSEAS

ARTHUR CHALMERS ELDER, B.A., B.D., is the son of missionaries in South America. He received his education at Eltham College and his theological training at Spurgeon's and Bristol Colleges. He has been greatly used in preaching and Sunday School teaching, and in open-air work and children's sand services. He is a member of the church at South Lee Tabernacle, London. Mr. and Mrs. Elder are designated for service in Shantung after a period of language study in Peking.

MRS. A. C. ELDER, B.A. (*née* Kathleen M. Shuttleworth) is known for her work as Educational Secretary of the Girls' Auxiliary from 1935-38. She was educated in Accrington and at Reading University and has taken a course at Carey Hall. She was baptized at Cannon Street, Accrington, from which church she goes out to China. The quality and range of her services to the Girls' Auxiliary foreshadow a missionary career of great worth in China.

MISS EILEEN DOROTHY WHEATLEY, who is appointed to service in Shensi, China, is a member of Cannon Street Memorial Church, Birmingham. She has worked in the Sunday School, Girls' Auxiliary and League of Ropeholders, and in the activities of the Birmingham B.M.S. Auxiliary. She has completed a course of training at Carey Hall.

PARTNERS IN PRAYER

"In Everything by Prayer and Thanksgiving"

IN September it is hoped to resume the Bible School for women and girls at Choutsun, Shantung, which had to be closed on evacuation last year. The Shantung Baptist Union is making courageous efforts to maintain and increase the standard of Christian life among its members, and this is intended as a means to that end.

A recent letter from Mr. and Mrs. Hayward, working with a co-operative group of the Church of Christ in Kweichow, China, tells of wonderful opportunities among refugees in that city. Your prayers are asked for evangelistic work and witness among students that many, in their search for truth, may find God in Christ.

We rejoice that an increasing appreciation of the value of Christian education for girls, is shown in the Kond Hills, India, by parents asking that their girls may be taken into school and offering to pay towards their support. Pray for all that is being done to build up an educated Christian womanhood.

Let us give thanks for the safe arrival in Shensi of Mr. and Mrs. F. S. Russell, Miss Jean Bell, Nurse Maltby and Miss Killip. *Let us pray* for the new B.M.S. recruits at the Language School, Peking, Mr. and Mrs. Elder and Miss Wheatley; for all missionaries travelling by sea, that they may be kept in safety, and for all efforts to be made during the autumn to bring to the Home Churches their privilege and responsibility in maintaining the missionary enterprise at this time.

FROM THE MISSION HOUSE

How Far Do We See ?

THERE is little that is attractive about a self-centred person, and there is little that is vital about a self-centred church. The latter either covers itself in pride or clothes itself with pity. It fails to win the outsider and it counts for little in the community. Its end is certain. Sooner or later it will cease to exist. On the other hand, a living church spends itself in seeking to save men and women about its doors and in reaching out to evangelise those in distant lands. Its minister and members recognise that " the surest way to strangle the Christianity in our midst is to cease sending it out to those without it."

A living church will feed its life with news of what the Gospel is doing in the world now. This is why the *Missionary Herald* is published. It tries to show that the Gospel meets the deep need of all kinds of people in all kinds of places. It is meant to feed our faith and to call us to renewed action. Its stories should not be kept to ourselves, but should be passed on to others in our public services and meetings so that our churches may be quickened into new life.

* * * *

The Great Trek

EVACUATION plans have caused the greatest movement of population in our island history. It began with the children, with the result that Sunday Schools in the larger cities and towns have been reduced to a skeleton of their former strength. Now it has spread to our coastal areas and thousands of adults have moved to other places. Many have lost their livelihood and their future is insecure and uncertain. The churches in these districts face acute problems. Our sympathy goes out to all in these critical times. The effect of this vast movement upon our Society is serious, for every affected church and Sunday School gave support, in many cases generous support, to our funds. While we know that this will be continued to the limit, it is hardly to be expected that it will be maintained at the former level.

* * * *

An Appeal to Others

MANY of these people and others have linked themselves with Baptist churches and congregations near to their new homes. Efforts will surely be made to reach the evacuees in the interests of the B.M.S. Some areas in which Baptist churches exist are prospering through increased employment. Churches with larger congregations, and whose members now have increased financial resources, will keep the claims of our overseas work before them. The needs of the Society are as great as ever, and a declining income means a check to the work and witness of our missionaries. In a time when the floods of evil have burst their banks and are sweeping across the earth, the call for the Gospel is more urgent than ever. Let us see that our front holds in this hour.

* * * *

When it is Dark

DARK evenings which will soon be here again will provide opportunities for missionary propaganda. We call attention to the missionary films and lantern lectures which are available for use in churches and school rooms. Missionary demonstrations are another means of engaging young people and children in service, of attracting audiences and of spreading missionary information. We can also give attention to reading, and many first-rate missionary books are available. Fuller particulars of all these means and methods may be found elsewhere in this magazine.

* * * *

Gift and Self-Denial Week

GIFT and Self-Denial Week will be observed this year from Sunday, October 27th, to Sunday, November 3rd. The literature is being prepared and more information will be given next month. Meanwhile churches are asked to note the date and keep the week free for this important annual event.

TO HIGHER SERVICE

REV. F. W. JARRY

A WIDE circle of friends in the homeland and in India will learn with regret of the death of the Rev. F. W. Jarry, which took place in London on Sunday, July 28th, after a short illness. Mr. Jarry spent his boyhood and youth at Dover. His membership with Salem Church in that town remained unbroken from the date of his baptism. His call to missionary service was followed by training in Spurgeon's College and his acceptance by the B.M.S. in 1895 for service in India. His missionary career of nearly forty years was spent in the province of Orissa, first for eighteen years in Berhampur and then at Balangir.

Mr. Jarry was a man of many parts, but he was foremost an evangelist. His varied gifts found scope among the primitive people of the depressed classes, distributed in many villages over a wide area. Here he found a ready response to the Gospel and it was his joy to shepherd the many converts, to ground them and their children in the faith and to lead them in evangelistic zeal and self-support. The fact that the membership to-day exceeds three thousand in a Christian community of nearly ten thousand is largely due to the leadership of the early years.

On his retirement in 1934, Mr. Jarry accepted the pastorate of the church at North Cheam, an off-shoot of the mother church at Queen's Road, Wimbledon. Here, in a rapidly growing district, his passion for the Gospel found further rewarding expression.

The sympathy of a wide circle of friends will be expressed to his widow, who shared his life and labours, and to the members of his family. One of his daughters, Nurse Edna Jarry, is serving at the B.M.S. hospital in the Kond Hills, India.

MISS FRANCES EMMA COOMBS

OUR staff in China has suffered a heavy blow by the death on July 29th of Miss Frances Emma Coombs. Miss Coombs recently underwent an operation which at first promised to be successful, but which was followed by complications which ended fatally. Accepted for service in China in 1911 after training at the Women's Missionary College in Edinburgh, Miss Coombs was appointed to the work in Taiyuanfu in the province of Shansi, where she became the junior colleague of Miss K. M. Franklin in the conduct of the girls' school. Here most of her missionary life was spent until, more recently, she devoted herself to wider evangelistic work and handed over the school to a younger colleague. When, some months ago, the missionary staff was obliged to leave Taiyuanfu, Miss Coombs found a useful sphere in Peking, and then was appointed dean of the women students at Cheeloo Christian University in Shantung. Miss Coombs was a devoted missionary, honoured alike by the staff of the B.M.S. and other societies and by Christian and non-Christian Chinese. Her command of the language made her an effective worker. Her experience and judgment won her a place in the affairs of the National Christian Council of China. Her evangelistic purpose enabled her to keep clear in her own mind and those of others the supreme object of the enterprise. Her vision and foresight made her a trusted leader in all that pertained to the building of the Christian Church in China and produced in her a tempered and sagacious understanding of varied viewpoints. Her passing leaves a gap that will be difficult to fill. Miss Coombs leaves a beloved father and sisters in Nottingham for whom widespread sympathy will be felt.

MR. ERIC PEARCE GOULD

AS we go to press, news has been received of the death at Devonport on August 1st of Mr. Eric Pearce Gould, M.D., M.Ch., F.R.C.S., whose interest in the Society was shown in many ways and particularly in his services in connection with the Medical Professional Sub-Committee. Many missionaries have cause to remember with gratitude the kindly and skilled attention which they received from him.

:: AMONG THE NEW BOOKS ::

The Village on the Hill. By John Maarten. 126 pp. Cloth. (S.C.M. Press, 3s. 6d. net.)

THIS is a true story of the church struggle in Germany and it matches the courage of the Church in the Roman persecution. We see this village pastor preparing his flock for the inevitable conflict; they, who had neglected God's Word, took to reading eagerly whilst there was yet time; they were instructed afresh in the true nature of the Church as against the false doctrines of blood, race, soil, earthly leadership and state domination which belong to Nazism. The account of Pastor Grund's arrest is full of bravery, quiet confidence and power, which gives strong hope for believing that when the storms are passed, the shackled, oppressed and persecuted Church in Germany will emerge purer and stronger than ever before.

W. W. B.

FROM ALL QUARTERS

"IN spite of the war, there is in the world to-day a divinely created unity of the disciples of Christ which nothing on earth or in hell can weaken or destroy."

J. H. RUSHBROOKE.

* * * *

"THE great missionary awakenings were not born in mass movements but in the hearts of a few people who were conscious of their individual responsibilities for a lost world."—W. H. FREDA

* * * *

A New Missionary writes :

"SCHOOL work in Ceylon is one of our means of evangelism for helping folk, young and old, to accept the fullness of life which we believe can be found only in Jesus Christ."

* * * *

From India

SINCE Christmas five of our girls have been baptized and have joined the Church. Two more went to their home city to be baptized on Easter Sunday. A number of students who come to the training class are already members of their own churches, so it was a joy to see fifteen of our girls remaining to the last Communion Service.

* * * *

The Cost of Discipleship

THE work among students has been giving great encouragement. On Good Friday a young, educated Hindu man was baptized on the recommendation of members of the Hindustani church. There are other Hindus who are serious inquirers, but they have received warning that to become Christians will mean the loss of their employment, so that it is difficult for them to take a decision openly. They have to think for their families as well as for themselves, and employment is very difficult to find, especially for young educated men.

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Bible Translation and Literature

THE B.M.S. has from the beginning occupied a worthy place in the work of Bible translation and the provision of Christian literature. The activities of present day missionaries in this direction are not so widely known as they should be. Here are a few of the projects now in hand :

Congo

THE Rev. J. Davidson, of Upoto, has completed a revision of the Gospel of Luke in Ngombe, and has transliterated this into a revised orthography, and the British and Foreign Bible Society has printed an edition of 3,000 copies.

The Rev. Malcolm Guthrie, B.Sc., has been engaged upon the translation of the New Testament in Lingala, a *lingua franca* in increasing use in the Upper Congo area. This was undertaken at the request of the Congo Protestant Council.

A revised edition of 3,000 copies of the revised New Testament in Lokele for use in the Yakusu area is now in the press. The Rev. W. Millman is reading the proof of this edition. He is also engaged in the translation from Lokele into English of Scripture lessons for native day schools, with a view to their being made available for the use of missionaries of our own and other Societies ; re-editing an *Agriculture for Tropical Schools* ; a geography for Belgian-Congo schools in English ; and a translation of Yakusu lessons on *Notable Men in the History of the Christian Church.*

China

THE Rev. F. Madeley, M.A., though retired in this country after long service in China, is continuing his literary work. Three of his volumes have been published in Chinese : *The Divine Alchemist ; The Holy Spirit : His Power and Gifts ;* and *Everybody's Text.*

Biographies of China Missionaries

THE B.M.S. has been asked to co-operate in a Biographical Dictionary of Missionaries which is being prepared under the auspices of the National Christian Council of China. Steps are being taken to comply with this request.

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AN APPEAL

THE Rev. B. F. W. Fellows, B.A., of Cuttack, who is engaged in the revision of the Oriya Bible, appeals for a set of the *International Critical Commentary*, which, he says, would greatly facilitate the work of his colleagues and himself. It is possible that ministers may have copies which they would be willing to dispose of, at an agreed price, or some other friend would be willing to make a gift of a new set at a cost of £15. Offers will be welcomed by Dr. Williamson at the Mission House.

THE AUTUMN
Public Meeting

Will be held in Bloomsbury Central Church, London, on Tuesday, September 10th, at 6.15 p.m. The Rev. G. W. Harte, Chairman of the London Baptist Missionary Union, will preside.

NOTICES AND ACKNOWLEDGMENTS

Departures

12th July, Rev. and Mrs. G. Soddy, for Bishnupur.
19th July, Miss D. J. Curtis, for San Yuan; Miss C. E. Waddington, for Sianfu; and Miss E. D. Wheatley, for Peking Language School.
21st July, Rev. and Mrs A. C. Elder, for Peking Language School: and Miss A. M. Pearson, for Shantung.
5th August, Mrs. D. V. Gibbon, for Delhi.

Expected Departures

2nd September, Rev. W. Foster and Mr. A. D. Walsh, for Kingston, Jamaica.

Birth

29th April, at Chittagong, to Rev. and Mrs A. E. Selwood, a son.

Marriage

20th July, at Derby, Rev. A. C. Elder, B.A., B.D., to Miss K. M. Shuttleworth, B.A.

Deaths

28th July, at Cheam, Rev. F. W. Jarry, M.B.E., late of Orissa.
29th July, at Peking, Miss F. E. Coombs, of Taiyuanfu.
1st August, at Devonport, Mr. Eric Pearce Gould, M.D., M.Ch., F.R.C.S.

LEGACIES SINCE JUNE 1st, 1940

1940		£	s.	d.
June 4	Miss C. M. Palmer -	100	0	0
6	Miss B. Smelt - -	130	8	11
8	Sir E. Wood - - -	370	16	0
	Sir E. Wood (Medical) -	370	16	0
15	Miss S. A. Shirvington -	26	0	5
18	Mrs. E. E. Neal (Women)	100	0	0
	Mrs. E. E. Neal (Medical)	100	0	0
26	Mrs. S. L. Totterdill -	10	0	0
July 1	Miss M. G. Muir (Medical) - - -	2700	0	0
9	Mrs. L. M. Clark - -	100	0	0
10	Mr. H. Topliss - -	194	14	5
11	Miss I. M. Angus (Women) - -	100	0	0
13	Miss E. Newton (Medical)	100	0	0
17	Mr. F. J. Fern - -	22	10	0
17	Miss S. J. Keightley -	25	0	0
18	Mr. J. V. Pickford - -	50	0	0
24	Miss E. G. Kemp (Women) - - -	1000	0	0
24	Miss A. O. Kirkland (Women) - - -	60	0	0

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THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, Glasgow, £6; Anonymous, 10s.; Anonymous, M.P., 10s.; Anonymous, for B.M.S. Funds, 6s.; Anonymous, Rochdale Auxiliary, £50; A Member of Bromley Common Baptist Church, £1; Mrs. Pain, 5s.; M.S., £1.

Deficit :—A.L., £1; Anonymous, London Gift Day, 10s.; Anonymous, 15s.; C.J.R., £1 10s.; From a non-resident member of Castle Street Baptist Church, Calne, 10s.; In memory of one who loved India, 15s. 6d.; J.W.D.A., 10s.; "Portsmouth," £1; "Jer. xxxii : 6 and 15," £5; J.P.L., £6; P.M.L., 10s.

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PREFIXTURES FOR THE AUTUMN

A "PREFIX" may be a small thing, but it exercises a decisive influence on its environment. When we are told that in a certain district **or** church there are *pro*hibitions against the holding of meetings, that is one thing—and a very serious thing. But when we hear that in other churches the closing of meetings is due to *in*hibitions, that is a very different thing—and about this we have something important to say.

We want that prefix changed. We suggest that, despite the difficulties of the times, it is possible for churches to consider *ex*hibitions, lantern lectures and demonstrations. Not of course the large-scale exhibition. We hope to offer certain material which will require, not the lorry or the goods train, necessarily, for its transport, but the carrier or the private car.

Missionary deputation visits might be accompanied or followed up by such smaller exhibition material, supplemented by a selection of appropriate curios, maps and charts and by lantern slides. It is possible to adapt lantern shows so as to be used in afternoon meetings, in rooms only semi-darkened; but with black-out arrangements lantern lectures are much less trouble than formerly.

The Lectures and Exhibitions Department at the Mission House will be glad to hear in advance from churches where exhibition material, lantern slides, costumes and so on can be of service, and to offer suggestions.

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ANOTHER "black-out" winter is on the way. Reading brings light!

Many churches display our books in the lobby and good sales are secured, thus increasing interest in the work of our B.M.S. in its many fields.

Will you send to the Mission House for a "Sale or Return" Parcel? Either for the lobby, or for any missionary gathering or deputation.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. HOLBORN 5882.

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RANGAMATI : A BAPTISMAL GROUP [Photo by Miss M. Starke

WOMEN IN THE HILL TRACTS

By MURIEL STARKE, Rangamati, India

"I WANT to be baptized so that everyone shall know that I am Jesus' disciple." "I have a great desire to bring to God those who do not know Him." "There is no way as good as that of Jesus, so I want to walk in His way." On September 18th, 1938, five girls from our school were baptized in the river Karnaphuli, and these are extracts from the letters of application which they had addressed to the church meeting.

Individual work among village women had been carried on intermittently for some years before it was decided in 1935 that one branch of it should definitely be the training of leaders—training which must begin in childhood. Chakma women (and in this case "Chakma" may be taken to include Moghi, Khyang, Tippura, Mru and Mrong tribes) grow up without education and with an utter lack of confidence in their own ability to learn or teach others. The Christian background which we take for granted in this country is entirely lacking in the Chittagong Hill Tracts.

The family (it has always been that rather than a school) began with seven

members, most of whom could have been described as ragamuffins, unkempt, undisciplined, and somewhat doubtful whether they would be forced to learn or allowed to play. Of course, it was not easy to find parents who would send their girls to school. They all with one consent began to make excuse. " My daughter is needed at home to look after her baby brother." " What's the use of sending a girl to school? She can't learn, and anyway doesn't need to." " *I* don't mind if my daughter goes to school, but she doesn't want to, so what can I do? " There were also doubts on the part of one or two parents who know something of Bengali boarding schools because the girls would have to do their own cooking and housework, instead of having school servants. Doubts have been expressed, too, as to whether there can be real value in a school where the work is almost entirely individual, and where it isn't always possible to say that a girl is in a certain class, because she has reached a different standard in various subjects.

In spite of these and other difficulties, the family has now increased to twenty-one. We have tried always to keep the " family " spirit so that the girls are at home with one another and with us and our helpers. As far as possible, discipline is the result of public feeling rather than of rules. Scholastic progress has been very satisfactory ; most of the girls have got on much faster than they would have done in a large school with set classes.

Some have asked, " What about the spiritual side? Do the girls accept Jesus as their Saviour? " There is no doubt that, if you were to ask any single girl if she loves Jesus, the answer would be " yes." For one thing, the general habit is to give the answer that will please ; but it would probably be a true answer in this case, as far as the girls are capable of understanding. Therein lies the difficulty—how much do they understand? Love, apart from Christ, has a meaning quite unrelated to that described in 1 Corinthians xiii. The love of a parent for a child, among these people, means, " I love my child, so I give her what she wants. It may not be good for her, but I must satisfy her immediate desires." The child's position is, " I love my mother because she gives me what I want. I fear the unknown and she is the most permanent element in my life, so I like to be near her." We are trying—but how inadequate are our efforts—to show the children Jesus as love personified, and we believe that they are getting a glimpse of Him, and are beginning to understand Him. How do we know? Not by verbal responses, but by their lives. There are definite evidences of the development of a conscience in several cases ; they are ashamed of having done wrong, and accept the Christian standard. The parable of the Good Samaritan is very well understood, and the family is nothing if not helpful ! All have certain responsibilities, especially in connection with the little ones. There are three quite small children, taken for their own welfare, and also to give the girls an opportunity of learning child welfare by practice. Almost every child in the school has helped to teach the more recent-comers. This year we started a two years' course in the teaching of children and adults and general village welfare work. The four girls who are taking this course help considerably with the teaching of the younger children, and have special responsibilities in the hostel.

Every year, for as much of the cold weather as possible, the whole family goes into the district and lives in a village house. This restores the girls completely to their home surroundings and provides a very valuable object lesson to the villagers in showing what is the Christian message. They realise then how happy the girls are, and something of the ways they are learning, and this contradicts the wild rumours that girls who learn to read can no longer work. Men and women alike are most impressed by the way the youngest girls (and boy) can knit, and by the fact that they make things for other people as well as themselves.

It is during this time of living in the villages that we are best able to get in contact with the women. They are always glad to talk, to show their weaving and to listen to short Bible readings and stories. The girls in our family help in this, too. One day, after the story of Jesus and the woman at the well had been read, Anandamukhi explained very vividly the meaning of " the Water of

Life," and her three hearers listened attentively and seemed to understand that this girl was not just preaching, but trying to pass on her own experience to them. These three women live in a village near Rangamati, so they can be visited constantly. A few months ago they were baptized in a little wayside pool. It was a somewhat gloomy place, but there was sunshine all around, and it was a bright hour for those whose prayers were being answered, and for the three beginners in the Christian life. They are now learning to read, a slow task, because they have little confidence in their own powers, but the fact that they are willing to try means that hope has caught them.

One of our children, on being told by her teacher, " You can't do that," retorted, " I can if you show me how to do it ! " That's the spirit ! " I can do all things through Christ which strengtheneth me." When they take this as their motto the women of the Chittagong Hill Tracts will be able to make their contribution to the Church of God.

KIBENTELE LEPER CAMP. THREE PATIENTS AND A FEW OF THE CHAULMOOGRA OIL TREES [Photo by Miss L. E. Head

THE LEPERS ARE CLEANSED

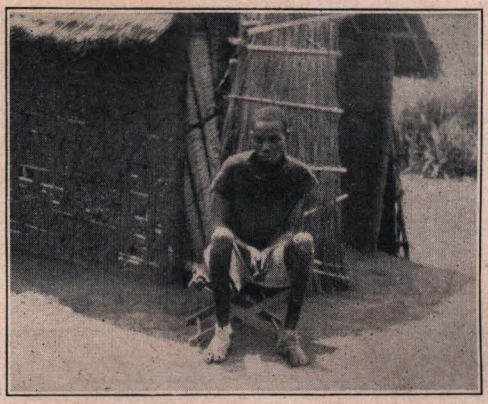
By LOTTIE E. HEAD, Kibentele, Congo

DURING the last ten years concern for the thousands of lepers in Belgian Congo has taken a definite and practical form. As a result, a number of camps and colonies have been founded by the Missionary Societies and by the Belgian administration.

In 1931 the missionaries at Kibentele were approached by the State Medical Authority with the suggestion that they should organise a leper camp as a part of our medical work. We agreed upon a site, within easy reach of Kibentele and yet a sufficient distance away to be safe. Three wattle and daub houses were built and the first patients arrived in the early part of 1932. Their stay was brief for, as they were only four in number, they felt very isolated and, after two months, they returned to their native villages. The method adopted in segregating these patients was one of persuasion rather than compulsion.

A few months later, however, other patients began to arrive and, from the early months of 1933 until now, the houses at this little isolation camp have been continually occupied. The camp to-day is not so much an isolation post, but rather a leper village, that is, a place that has become " home " to many of its occupants. The village has six wattle and daub houses, built by the State authorities, and three smaller and

individual houses built by the lepers themselves. A small school chapel stands in the centre of the village. This is also used as our dispensary. There are at present some twenty lepers in this camp. One is the chief of one of the neighbouring towns, another is a deacon of the Kibentele Church, while other patients have congregated from all parts of the Kibentele and Thysville districts. It is remarkable that these patients, coming to us as they do from different districts, and sometimes from different tribes, have managed to settle down and live so happily together. The policy which we follow is to give the patients good food and adequate clothing and to strive to make them self-supporting.



KIBENTELE LEPER CAMP. A PATIENT OUTSIDE HOUSE WHICH HE BUILT HIMSELF
[Photo by Miss L. E. Head

Systematic medical treatment is given by means of injections. Among the drugs favoured by the Belgian Government is the Methylene Blue, and the various Ether and Chaulmoogra preparations. The natives of the adjoining villages have made a concession of land to the camp, and in recent years the lepers have needed but little encouragement in making full use of this. They are now able to grow sufficient madioka (cassava root, used in making native bread) and pea-nuts for their own consumption. Maize, beans and pumpkin seeds, are among other articles of produce grown in their gardens. They are also eager to venture on the "Mpunga," a plant cultivated to produce fibre string. The weaving of this provides them with another occupation and with means of earning a livelihood. We have planted a few Chaulmoogra Oil trees from which we hope to be able in the near future to obtain oil to be used in the treatment of the disease.

During the past four years, four of the patients, who came to us in the early stages of the disease, have improved so considerably that clinical symptoms have quite disappeared and they have been allowed to return to their towns. A brief visit to this leper camp would soon convince a visitor how marvellously the patients respond to a Christian environment. The influence of the native *infirmiers*, and the kindnesses received from the Christian converts, have made deep and lasting contacts with these apparent outcastes of society.

One of the first patients to arrive at the camp in 1933 has learnt to read and has also accepted Christ and been baptized. This year one of the women patients is seeking to follow the Saviour. The vision we have of this leper colony is not one of patients shut up in a kind of prison camp, but rather of a small community of people living happily together, receiving help for their broken and diseased bodies, and coming to know the Great Physician. They are certainly making the best of life, accepting cheerfully the lot assigned to them, seeking to be helpful to each other and to give God a place in their lives.

This is yet another way in which our missionaries, as opportunity is given to them, are following the example of our Lord who cleansed the lepers.

GIFT AND SELF-DENIAL WEEK

Sunday, 27th October, to Sunday, 3rd November

ALL THINGS TO ALL MEN

By V. J. JASPER, B.A., Chowtsun, China

The variety of missionary service is revealed in a recent letter from the Rev. V. J. Jasper, B.A., of China. Mr. Jasper, who was trained at Cardiff College, arrived in China four years ago, and was appointed to service in Shansi. Since then he has experienced many of the upheavals which have so disorganised life and work in that land. He is at present at Chowtsun, in Shantung.

"AS a result of a suggestion which I made to the Chinese headmaster, a new method of study was adopted in a Bible Class for students. Formerly a book of the Bible had been made a basis for reading and discussion. Instead, it was agreed that the students should raise their personal and religious difficulties and problems and we would try and thrash them out together. The idea caught on and very soon every student expressed a desire to enrol. The result is that we have 140 students divided into groups of ten or a dozen and these attend in turn.

"Their questions are handed in two days before the class, so that we may consider them beforehand. As many as forty questions are received some weeks, and the number has never been fewer than ten. So we have to make a selection from them. The questions show a very wide range of interest and many reveal a definite desire for knowledge. The Book of Daniel and the Book of the Revelation furnish a fund of enquiries. Some questions are unexpected, as, for example : 'What happened to Jesus during the three days in the grave?' 'Where was His Spirit during that time?' Some are humorous. Each batch of questions brings out problems concerning the Lord's Supper, Baptism, difficulties of the Church and a host of other problems.

"This project provides a sight into the mind of eager, questing, educated young China. It affords us an opportunity of coming to grips with reality, of clearing obstacles in the pathway to Christ and of engaging in personal evangelism.

* * * *

"THE street chapel at Chowtsun attracts a goodly number of visitors on market days as it is open to the street. While a large number of these are illiterate, we are finding that they are able to understand the gospel story and to repeat texts that are read to them. The building is usually at least three parts full on these occasions, which are opportunities for sowing the seed beside all waters. I go every fifth day to assist the evangelist and Pastor Yin in this work.

* * * *

"I AM taking two classes in Old Testament at the Girls' School and find the human material most promising. Some are, in this way, making their first contact with the Old Testament. Mr. Li, one of the deacons, has asked me to take another Bible Class in his home. Here ten or a dozen are meeting to study Mark's gospel and the numbers are increasing.

* * * *

"PRAYERS for those living in the compound are held regularly and it is my privilege to lead these three times a week. We get about twelve people daily and are following the Sunday School syllabus. Yesterday I conducted services in the chapel. The congregation filled the building. Staff and students were present in strength and there was a good atmosphere."

Remember this and our other work in China!

A BAPTISM IN SHANTUNG

A CONGO OUTPOST

By A. G. MILL, Irema, Congo

Irema is a sub-station in the wide Yakusu area which is situated on the Lomami river, a tributary of the Congo. Mr. and Mrs. Mill make it the centre of their work, which is described in this article.

WE returned here about a year ago after furlough. It was with some difficulty that we got our possessions past the rapids. Now we are comfortably installed in our own house around which flowers brought from Yakusu bloom. The sick were brought to us on the morning after our arrival, and since then medicines have been distributed to large numbers of people and every morning the Gospel has been preached to those who come. We have now nearly completed the dispensary building.

We have had many gatherings for worship and prayer in the mud hall, which the native pastor built before we arrived. Best of all, this simple building, with an earth floor and fitted with rude benches, has served for two conferences—refresher courses for study, fellowship and training for the one hundred and forty native teacher-evangelists whom we have in the Irema area. For a month at a time, living together and on the simplest fare, they have had classes daily from 5 a.m. to 5 p.m. They have also worked on the plantation and have attended a practice school. The first of these courses was for seventy Bambole teachers in the Lingala language, and the second was for a similar number of men speaking the Lokele language. As a result these men are thus better fitted to lead forward their scholars and inquirers in the villages in the knowledge and love of God.

I owe a great debt to my native superintendents and the pastor. I often have merely to stand by and let them bear their own testimony which so well suits their native brethren. They are with me in these refresher courses, and each has his own class in the different subjects. The pastor—who is the equivalent of a General Superintendent at home—has often surprised me with his earnest and apt injunctions or corrections. They are out in the district for the rest of the time visiting the village teachers in their own villages and gathering the monthly collections.

We have not gathered many in by baptism, but had ten baptized during the first conference and forty-six during a month's journey which we took in the Esoo forest area. There are about five hundred inquirers in the district. Here at the centre we hold a school daily for twenty self-supporting boarders, in addition to a school for women.

Calls come persistently from the untouched parts of the Bambole tribe which adjoin us, and which we dare not visit lest we involve the Society in additional work and expense. The Boyela tribe on the west of this area is receiving instruction in its border villages. Here or at home our work is still directed by our invisible Head towards the consummation of His appearing and His Kingdom.

MR. J. ARTHUR ATTENBOROUGH

MR. J. ARTHUR ATTENBOROUGH, whose death took place at Shortlands, Kent, on August 23rd, rendered manifold services to the B.M.S. First as Sunday School Superintendent at Elm Road Church, Beckenham, Kent, for forty-four years, where his school was outstanding for its missionary interest and support. Then on his election to the Society's General Committee in 1927, he became one of a company of business and professional men and women who give much service to its Finance and related Committees. As the Society's legal adviser his counsel was in constant demand and was generously given. His leadership as Chairman of the Society in 1932 was so appreciated that he was appointed for a second term. On the day before his death he was present at three committees. The Society has lost a devoted servant who was held in high honour and esteem.

FROM THE MISSION HOUSE

A WEEK THAT MATTERS

GIFT and Self-Denial Week extends from *Sunday, October 27th, to Sunday, November 3rd.* It is the week in the year which our churches and their organisations are asked to devote to the B.M.S and its interests.

Gift and Self-Denial Week has been observed for thirty-one years. They have been years of war and peace ; of material prosperity and stringency ; of spiritual progress and decline. But never before has the week come in a year so momentous as the present one. Yet there will be a general conviction that the week should be observed to the fullest possible extent and that the largest possible response should be secured.

In the first place, *the work of the Society has so far been fully maintained.* Our missionaries are at their posts in every field. Thirty new recruits were sent out in the past year. The preaching of the Word, the teaching in schools, the healing in hospitals and dispensaries, the translation and publication of the Scriptures, and many other activities by which the Gospel of redemption is proclaimed, have been continued through the labours of our missionaries and the thousands of native helpers.

In the second place, *the work was never more fruitful.* The aim of the Society is the salvation of men and women and their instruction in the Christian faith, so that they may be strong to endure and to witness. Last year there were 5,926 baptisms. In some cases these were recorded in ones and twos as the result of much striving and at great personal cost for the sake of Christ. In others the numbers were large, and their reality was no less marked.

In troubled China, more than 800 persons in Shantung confessed Christ in baptism, and in Shensi, 245. In Congo, area after area reported great ingatherings and the grand total of baptisms was 3,505. India's record was 1,321.

In the third place, *there are open doors everywhere.* Here are three instances. A missionary in the Kond Hills, India, writes : " Wherever we went we were warmly welcomed. We were asked to go to villages in which there are as yet no Christians, and the people there listened very attentively." A missionary in Shantung tells of hundreds of cities and villages in the B.M.S. area, yet unreached, and where the Gospel might enter if only the messengers were there to take it in. A missionary engaged in pioneer work in Congo speaks of calls for the message which come persistently from untouched tribes near by.

And so the tale might be continued.

More important still, while the commission to preach the Gospel to every creature has been valid for every century of the Christian era, *the present international chaos* adds urgency to it. The machinery by which men sought to build society has broken down and is in ruins. Everything to-day is calling Christian men and women to recognise that Christ is the one hope for bewildered men and women in every land. He is the world's Redeemer and the world's Reconciler. He alone has the right to authority and power. He alone can raise men and women. He alone can give a true meaning to life. And every missionary can say : " We preach Christ crucified."

So Gift and Self-Denial Week makes its appeal. *First,* to the ministers and deacons of our churches and to the officers of their organisations, that they will give it first place during the appointed days, that they will prepare for it by thoughtful planning, and that they will lead in securing a generous response. *Secondly,* to missionary secretaries and committees, that they will plan to the utmost of their ability and opportunity, so that the appeal shall reach all whom it is meant to reach. *Thirdly,* to the people, young people and children, that all will contribute in such a manner that the great enterprise, which has been sustained for more than one hundred and forty-eight years, may go forward unhindered.

PARTNERS IN PRAYER

"In Everything by Thanksgiving"

Thanksgiving

FOR the Baptist Missionary Society founded October 2nd, 1792, and for blessing on the work through 148 years.

FOR the spirit of fellowship and goodwill in Christ shown by Baptists in America and its outcome in promises of help to the B.M.S.

Intercession

FOR approaching "cold weather" camping tours in our Indian fields. Doctors camp and conduct dispensaries: preachers and evangelists visit churches and people for teaching in places where there is no regular witness. Pray for God's abundant blessing to rest on such efforts, and that many may receive the Word gladly.

India: Berhampore Hospital

THE Canadian Baptist Mission are lending a woman doctor to replace Dr. Gregory when she comes on furlough. Let us rejoice in this missionary co-operation and remember the doctor and her colleagues—two Indian women doctors and woman evangelist, and two European sisters. The hospital is a centre from which healing is exercised in town and district, and a place of evangelistic planning and outreach.

Portuguese Congo

THINK of special difficulties created here by the war. Scholars have had to be sent away from school to save expense. Pray that the children so dismissed may become centres of Christian witness and a power for God to their people. Remember missionaries feeling cut off from home and often in perplexity about maintaining the work, that God may grant them courage and insight. Pray for Mr. and Mrs. Clifford Parsons, who, D.V., will have sailed for this field by now.

Gift and Self-Denial Week—October 27th–November 3rd

LET us pray that God will pour out His Spirit on all our churches, that being ourselves revived and quickened we may respond liberally to the privilege offered us to share in proclaiming the Good News and extending Christ's Kingdom: pray that God will touch the hearts of men and women, not already interested, and enlist their generous support for His work in other lands.

CHRISTIAN LITERATURE IN CHINA

"ALMOST everywhere throughout the country there is a big demand for Christian literature." So runs the latest report of the Christian Literature Society for China. "We could sell any amount of books if we only had them to sell," one missionary writes. And another: "Every book was gone in two days."

The production of new publications and of reprints has greatly increased. Twice as many reprints were published in 1939 as in the best previous year. Counting new publications and reprints together, the average of production is more than two works each day except Sundays.

The new publications range from *The Teachers' Commentary*, edited by Hugh Martin and others, a 716 page volume, and *Spurgeon's Sermons*, translated by Evan Morgan and C. Y. Chen, to books and pamphlets of all sizes. A growing number of textbooks for use in Bible Classes is noted as a hopeful sign.

A street book store in Shanghai has met with such notable success that there is hope of opening others, so that Christian book shops may take their place alongside secular book shops. Many people are willing to study Christian literature and would welcome the opportunity of buying Christian books easily.

So this Society, to whose development B.M.S. missionaries like Dr. Timothy Richard, Dr. Evan Morgan, the Rev. A. J. Garnier and others have rendered notable service, continues in vigour to produce and circulate the Christian message in a day when Christian witness through the printed page is urgent and when the opportunities are greater than ever before. And this, in spite of immense obstacles due to the widespread unsettlement of the country which make transport difficult.

A CHECK BY THE WAY IN CONGO [Photo by Miss K. M. Brain

FROM ALL QUARTERS

"*Only when one is utterly dependent upon God does one realise how utterly dependable He is.*"
—A MISSIONARY TO CHINA.

* * * *

"THE cobbler William Carey, who started out in 1793, with a fund of £13 2s. 6d. to convert the Indian peoples, was the forerunner of an army of missionaries sent out and maintained by all the British Churches. Their reports, read to the congregations whose pence supported them, created a new sympathy with the peoples for whom they spoke; and gave birth to the new principles of colonial policy which led British governments, in the nineteenth century, to think of Britain not as the 'owner' of colonies, but as a trustee for the interests of the peoples who inhabited them."
RAMSAY MUIR, in *Civilization and Liberty.*

* * * *

The True Church

WE need to remind ourselves that the Church is most truly the Church, the Body of Christ, not when it is outwardly flourishing, but when it is in exile, bearing in itself the sufferings of its Lord. As the prayers of the true Church in India, in Great Britain, and throughout the world, ascend in penitence and adoration and intercession before the Throne of Grace, the sorrow of the present is caught up in inexpressible joy, and the Kingdom of God, which is outside time or understanding, is brought nigh.
M. H. LANGLEY.

* * * *

"I HAVE just returned from Choudhurani, where I baptized nine people from the non-Christian community. They were Garos, simple folk, but they have the right spirit. Our local Christians rallied round and the day turned out a really happy one for all. There is another village near by now asking for teaching. You cannot deny the difference it makes to their character."
Rangpur. Rev. FRANK SMITH.

* * * *

Bishnupur Boys School, India

THIS school is maintained under the joint auspices of the B.M.S. and the L.M.S. Scholars number 335, of whom 125 are boarders. Thirteen candidates sat for the recent matriculation examination and all passed. In the School Final Examinations there were nine entrants and all passed. Seven have Government scholarships. More recently four candidates were presented and all were successful. The Chief Minister has recently visited the school and seemed favourably impressed. The health of the boys is good. The students engage in evangelistic work and there have recently been eighteen baptisms from the local community. These candidates were baptized in the tank in the school grounds.

* * * *

The Result of Reading

"A NUMBER of the outcaste sweepers in Bhiwani, India, and of patients having long treatment in the hospital, are learning to read in connection with the Literacy Campaign. Very simple books have been prepared in Hindi, Urdu and Panjabi. Adult illiterate people can learn from these much more easily than by old methods. Some fear the danger of their becoming Christians if they learn to read from us, but others say they wish to read so that they may follow the

hymns we sing and read for themselves what we teach them."

* * * *

Recognition

MISS THROUP reports that recognition has been accorded by the Punjab Nursing Council to the Palwal Men's Hospital as a full Training School for male nurses. She says: "This is one of our biggest dreams come true and there is no need to say how delighted we are." We join in the congratulations which are being made to the missionary staff.

Record Attendances

DURING April, out-patient attendances at the Cheeloo Hospital, Tsinanfu, reached a new record of 9,990, an increase of 1,990 over any previous similar period. Numerous increases in the cost of living have compelled the raising of in-patient fees. Most in-patients can afford to pay, but by means of a Samaritan Fund, contributions of well-to-do patients are used to form a pool which makes possible relief for poorer patients. In this way the demands are more in accordance with individual social conditions.

NEW LANTERN LECTURES

INDIA:

Work at Bhiwani (by Miss M. B. Pearson)	62 slides
Monghyr (by Rev. R. C. Cowling)	37 slides
Imperial Delhi (by Rev. D. V. Gibbon)	63 slides
"The Flags of Dawn" in Lushai	45 slides
Delta Roundabout, Bengal	64 slides

CONGO:

In and Around Yakusu (by Rev. W. H. Ford)	53 slides
Yakusu, an African Beacon (by Rev. W. H. Ennals)	72 slides
Yakusu, Past and Present (by Rev. W. H. Ennals)	55 slides
Life in Equatorial Forests: Yakusu Area (by Rev. H. B. Parris)	52 slides

GENERAL:

The Conquest of Kingdoms (by Rev. John Macbeath)	73 slides

MISSIONARY FILMS

THE Society's stock of 16 m.m. films includes 14 reels of the work in India, 2 of China, 5 of Ceylon, and 9 of Congo. Some are coloured; all are non-flam and silent; and are fully captioned so that no lecturer is necessary.

The films are lent out at a small hiring fee.

Local arrangements should be made for a 16 m.m. projector, if possible, but an electric machine, with operator, can sometimes be sent for an additional fee.

For further details and bookings apply to the Rev. B. Grey Griffith, B.D., 19, Furnival Street, London, E.C.4.

NOTICES AND ACKNOWLEDGMENTS

Arrival

11th August, Miss E. L. Chapple, of Sinchow.

Births

16th June, at Tsinanfu, to Rev. and Mrs. J. Cameron Scott, a son—Ian McLeay.

7th August, to Rev. and Mrs. H. Griffiths, of Barisal, a daughter.

Marriage

5th August, at Dorking, Rev. C. J. Parsons, B.A., B.D., designated for Portuguese Congo, to Miss Lottie Mills.

Death

23rd August, at his home at Shortlands, Kent, Mr. J. Arthur Attenborough.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—Anonymous, 10s.; Anonymous, for B.M.S. Funds, 4s., 15s. 1d., 5s. 6d., 6s. 3d.; Anonymous "XX," £2; In Memory of Mrs. Hancocks, £5 5s.; For mission work at Bhiwani, £1; M.P., 10s.

Medical Fund:—J.R., for work among the Lepers, £5; Miriam, £2.

Deficit Fund:—Anonymous, Bristol, £1; A.J.D., 10s.; A Friend, Frazerburgh, £5; Anonymous, to help Deficit, £25; Answers, £5; Bakewell, Mr. J., 10s.; K.W.F., £1; P.L., £10.

China Relief:—Anonymous, Bristol, £2; Anonymous, £1.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

The Society's Banker's Address is
BARCLAY'S BANK, LIMITED, 150, HOLBORN, LONDON, E.C.1.
Telegrams "ASIATIC, FLEET, LONDON."
Telephone No.: HOLBORN 5882.

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

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EIGHT PAIRS OF SISTERS IN BOARDING SCHOOL, COLOMBO
[Photo: Miss E. W. Evans

PERSISTING AMID PERILS

THIS issue has been prepared amid unusual difficulties. Most of our headquarters' staff has been driven by enemy action from the Mission House and our temporary offices. Much material has been destroyed and more is inaccessible. But we are carrying on undaunted and determined.

We have been much encouraged by messages of sympathy and by gifts which have come from many friends. These prove once again how firm a place the Society has in the thought and prayer of our people and how much the Mission House with its rich associations means to them.

The work of the Society must and will continue. The gospel which its missionaries proclaim is more urgently needed than ever in every part of the world. Other claims and occupations must of necessity occupy much of our thought, time and effort. But the proclamation of the message of redemption, whose acceptance will result in changed men and women, is paramount.

In days, the like of which our nation has never known, we appeal for extra efforts and extra gifts that our work may not be hindered.

Correspondence should still be addressed to 19, Furnival Street, Holborn, London, E.C.4.

CAREY'S COLLEGE TO-DAY

SOME PICTURES OF SERAMPORE

By E. LESLIE WENGER, B.A.

These sketches of past and present students of Serampore College show how that famous institution is still playing its part in training Christian leaders for the Indian Church.

AMONGST the new students this year at Serampore College we have for the first time in our theology department a woman student reading for the B.D. That she is one of whom much may be hoped was shown when her turn came to speak in sermon class. Her address was simple, yet direct and searching, with a quiet yet compelling dignity. One of the great movements stirring India to-day is that of the emancipation of women, and a woman trained in Christian truth will have a great part to play in this movement.

Yesudas Tewari was a student in the college some years ago. At that time he was impatient to be out " on the road " as a travelling " sadhu " for Christ. In a sermon that he preached in sermon class, he gave a simple but telling testimony to the friendship of Jesus, a friendship which he had tested through persecution and suffering.

Now, after three years, he has come back. He spent one year on the road and two years in a boys' school. His many contacts with different kinds of people have made him feel his need for a closer study of the Christian message, so that he may be able to present it more adequately to his own people. His sermon in sermon class this year makes an interesting contrast with that of three years ago. This time his text was from 1 Peter iii. 15, " Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and he appealed to his fellow students to make the most of their opportunities for study, for he had been on the road and knew the need to be well-equipped. This sermon struck me as a remarkable testimony to the worthwhileness of the work we try to do in the College.

A LETTER from a former student will give another glimpse of the work of Serampore in and through the men who have studied here. This student is now one of the missionaries of the Bengal Baptist Union. I quote from his letter :

> " I am still touring . . . Everywhere we are baptizing people who have qualified themselves in respect of faith, changed life and due instructions. I have prepared a short course for instructing candidates for baptism. Our local preachers first receive instruction from me and then prepare these candidates. Twenty-one lay leaders have been organised to help our local preachers in church work. We are making a strongly organised approach to the Haris everywhere. These Haris are very thinly scattered all over Dinajpur, Purnea and Jalpaiguri, and often it seems impossible to know their whereabouts. I am personally making a detailed and definite survey of them. We cannot, however, do very much without more workers and better means of conveyance."

As one of the places to which he has to go is ninety miles away and the roads are sandy and he has only a bicycle, his last sentence is not surprising.

YOU will be interested in part of a letter from E. P. Jacob, the author of *India's Carey*. The Syrian Orthodox Church to which he belongs is very poor and he has had a very hard time financially, but he now reports appointment to work which has made that side a little less difficult, though his salary is now only at the rate of twelve shillings a week. But he goes on in characteristic manner :

> " Hence in one respect I am a carefree man now. But there is the additional care, the care of souls. But it is a wonderful experience for me. Now I am in my element—may His Name be glorified ! I am being wonderfully used. In this almost dead parish there is a wonderful awakening. Young men are becoming alive to the call of the Lord. The Church is now full to overflowing. I have very little leisure. House-visiting, Bible Classes, care of the sick, retreats, prayer meetings, women's meetings, week-day meetings. The most wonderful thing about it is that there is

more physical energy in me than is necessary. I never feel tired. And those three months were months of witness and service. I have very many reasons to be humble. With Job I shall continually repent in ashes and sackcloth. The burden of souls is too heavy in my heart. How wonderful an experience to bear the burdens of others and feel myself one with them in all these various interests ! Besides I have calls from many quarters. I have already attended two conferences this week, one at the Y.W.C.A., and the other at the S.C.M. camp. Now I am just to start for Mavilikkam for two days retreat at a parish."

I feel that in this letter there is the authentic note of Carey ringing through, though the conditions in the Syrian Church call for differences of method in the work.

Among the jobs that fall to me is the superintendence of two village schools. This year I heard the following story of one of the boys there. As a boy of the sweeper class he was not able to mix with the other boys when he first came to that school and the teacher had to make special arrangements for him. But gradually that prejudice has gone and he now shares in the common life. This shows the value of a mission school in a village which is still in many ways very conservative.

RECENTLY there have been discussions about the revision of the theological curriculum of the College. The Church in India is " young " ; problems as to what are the most important lines of study for those called to be her ministers are complicated. If the Christian message is to be interpreted to India in ways most easily intelligible to her, the Christian minister needs a strong and sympathetic understanding of Indian culture and religions. If, however, the minister is to serve a people which lives mostly in villages, he ought to be trained to be a community leader and to know a good deal about rural conditions. And yet if he is to be a Christian minister he must know the Bible thoroughly and have a strong grasp of Christian doctrine. And so on. . . . The result is that our students have to study all the subjects taken by theological students in England, and not a little in addition, from Indian philosophy to book-keeping !

An anonymous donor has just given sufficient money to endow a Research Scholarship to enable an Indian to spend one or two years in post-graduate research, with a view to presenting to the non-Christian the Christian gospel in the thought-forms of India.

In the curriculum revision there is one interesting change that points in the same direction. Students as part of their course will translate into their own language a portion of a book. The scarcity of Christian literature in the different Indian languages is very great, and this may prove a valuable way of helping the Church.

LEPERS AT PHYSICAL EXERCISES, TSINGCHOWFU
[Photo : Rev. H. A. Emmott

SCENES FROM TAICHOW

By E. G. T. MADGE, B.A., B.D., *of China*

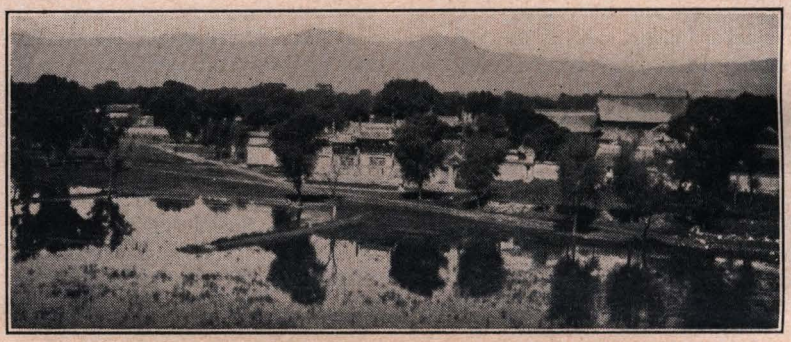
TAICHOW, in the province of Shansi, has experienced a great many unforeseen and even exciting happenings during the first term in China which I have just completed. In 1936, my first year, the Communist armies invaded the province, and itinerations in the district were severely curtailed for several months. The first half of 1937 was full of promise for Taichow, as for most mission stations of North China. Then came the Japanese invasion of 1937, which meant that we had to leave our posts for several months. We were able to return early in 1938. All through that year we suffered from the effects of Japanese occupation and guerilla warfare. It was while attempting to visit Taichow in May, 1938, that Miss Glasby and Dr. Wyatt were killed. In spite of the many dislocations, the work of the Church prospered, and by the spring of 1939 we were hopeful of a definite forward move. But June, 1939, brought the anti-British movement upon us. The missionaries had to leave once again, and the property suffered severe damage.

I draw three pictures which I hope will encourage prayer for the reopening of Taichow and the other stations in Shansi.

I

IN June, 1939, we decided to hold a Sunday School anniversary, the first in Taichow, at least for a good many years. The scholars were trained and special invitations were issued to all their parents. The result passed all expectations. The building was crowded by about a hundred people, with more than sixty scholars. Local government officials were present as well, and all were greatly impressed by what they saw and heard. The children sang special hymns and recited scripture portions. The evangelist preached on *Christianity and the Home*, and an offering of $4, the biggest at one service in my experience of Taichow, was taken for the Sunday School. We all felt that the bad days of the war were definitely over for the Church, and that great things could be expected.

But that was the last service held in Taichow church. The following Friday the anti-British Committee took action, our evangelists had to leave, the people were scattered, and public worship has been impossible ever since. But the success of that day proves to us who were there that the anti-British Movement had not sprung from the Chinese, and that there will be a welcome and a ready hearing when we or other missionaries can return.



TAICHOW, FROM CITY WALL [Photo: Rev. E. G. T. Madge

II

THE second picture may be described as "Learning to ride a cycle when over fifty years old." Our woman evangelist, Mrs. Ch'en, accomplished this feat last year. In interior China women cyclists are few and far between, and the ones there are all young girls. Mrs. Ch'en conceived the idea that, like the men evangelists, she could extend her sphere of work if she had a cycle. The smallest machine we had was far too large for her, and she had many spills, but she

persisted and conquered. The tennis court made a good practice ground, even though it made a poor tennis court afterwards !

The latest news we had of Mrs. Ch'en was that she was engaged in visiting the villages round Taichow on her bicycle, and in particular two villages where there were small branch churches. The main church in the city of Taichow cannot be used, but the Church of Christ is not confined to ecclesiastical buildings and small groups are still meeting in homes under the leadership of this woman.

III

ONE member of the Taichow Church, Mr. Ch'en Chih Tao, who went through the Boxer Rising of 1900 and was severely tortured, but remained faithful, was the colporteur for our district under the British and Foreign Bible Society. Although over sixty (and that is old for China) he continued to walk twenty or thirty miles a day selling gospel portions. Here is a picture of him. In June, 1939, my wife and I were shut up in our own house, with guards on the front and back doors " to protect us," they said, against the angry " *Chinese* " who desired " to harm the British." The church members had mostly left the city. Opposite our compound was an open air theatre stage, where a big fair was in progress. In the midst of the crowd Mr. Ch'en was standing, calmly occupied in selling scripture portions. I learnt later that he sold 400 that day. The church door was locked and guarded, but the Spirit was free and at work among the crowd. Mr. Ch'en still sells gospels, and so far he has not been hindered. Where there are few human voices to speak, we pray that His Word will prosper, through the fidelity of Chinese like Mr. Ch'en, with the presence and blessing of the Holy Spirit.

BESIDE MANY WATERS

By GLADYS M. NORTHFIELD, *of Dacca*

THE Hostel in Dacca is closed for a couple of months and we are off for a week in the villages. At dusk we arrive at our destination, and a walk of half a mile brings us to the group of Christian homes where we shall be staying.

Next morning—very early—the visitors begin to collect. It is enough for them to just stand and gaze. I try a few words of Bengali—but until one has spoken with these villagers quite a lot, and listened to them, too, it is difficult to be understood or to understand. At 6.30 a.m. the school begins and, if sound is any indication of industry, there is no complaint to make about their thorough-going thirst for knowledge. More visits and consultations take place during the day, including a visit to the Government School for training village school teachers.

The following morning we started out early to visit the big Boys' High School. We received a hearty Bratachari welcome (Bratachari means a collection of national country dances). We visited each class in turn and were pleased with the discipline and the intelligence of the pupils. My husband spoke to the assembled school on " God's way." In the afternoon the whole neighbourhood seemed to crowd into the village schoolroom for the wedding of the master's second daughter. At dusk a young man from some way off called to ask if we would take " words of comfort " to his home. They had lost a number of relatives during the last months and the family was grief stricken. At such times our assurance of " Victory over Death through Jesus Christ " is made doubly real and precious. We closed our visit to this village with the Lord's Supper at one of our other Christian homes.

It is Friday morning and at 6 a.m. we set out for a train journey to our next village. We send our luggage on ahead and break our journey midway to pay a visit to the village home of one of our Hostel boys. His relations are the local land owners. The lad meets us and when we get to his ancestral home we are given a hearty welcome and a more than welcome bath. A few hours here give us opportunities of many contacts and

once more we realise the culture, the hospitality and eager friendliness of these people. Back in the train for half an hour, we get down at Arikhola. From here we have a three mile trek across open rice and jute fields in the height of the tropical sun. It was a trying experience, but the headmaster of this school came all through the heat to meet us and guide us back to the village.

ENTRANCE TO HOSPITAL, TSINGCHOWFU
[Photo: Rev. H. A. Emmott

Early morning prayers in the master's house and then I visit the nearby homes. Two girls have returned from Calcutta, one from the United Mission High School and one from the United Mission Training College. It did one's heart good to see these graceful, educated girls back in their village homes. If any evidence were needed as to the inestimable value of our Christian girls' schools and training colleges, we have it here. Grace, helpfulness, Christian character, unostentatiously show forth.

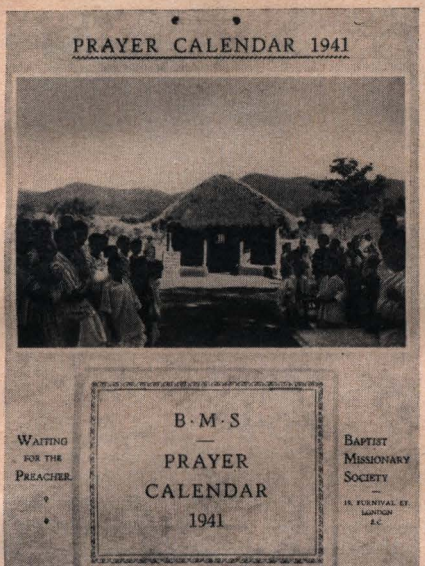
A Church Meeting at night does not finish until midnight, and there is a morning service due at 7 a.m. on Whit-Sunday. The schoolroom is full and the service was followed by the baptism of one young man and an old man in the large tank, which lies cool and shaded in a grove of trees. We sang as we walked from the church to the place of baptism, and many, in addition to our congregation, gathered as these two disciples witnessed to their faith in Jesus Christ. A cyclonic storm broke just before it was time for the evening service, but the worship started only an hour late. Many of the Christians had long distances to walk in the mud and rain to get to the service. In this village also we closed with the Communion of the Lord's Supper.

We went now to eat together at the home of the girl from the training college. After the meal the day closed with a prayer meeting in this home. The father had been made a deacon of the church the previous evening. The working of the Spirit here is, I am sure, partly due to the labour and sacrifice of Mrs. Mukherjee (Miss Kamini Das), who for a number of years gave up her teaching post in Calcutta to come and live with these village folk, teaching and serving them for Jesus Christ. God grant that His Kingdom may indeed come in these green and fertile villages, and Jesus Christ be lifted up in the lives of us all !

MR. RICHARD WATSON

THE Society has lost a faithful supporter by the death of Mr. Richard Watson on September 15th in his eighty-sixth year. He was a member of a family which rendered distinguished service to his native town of Rochdale and in particular to West Street Baptist Church. He was church secretary for fifty years and discharged the duties of this and other church offices with dignity and grace. He served the Lancashire and Cheshire Association as Treasurer and was twice elected its Moderator. The B.M.S. claimed his wholehearted support. For over sixty years he was treasurer of the Rochdale and District Auxiliary. He was elected to the B.M.S. General Committee in 1918, and was made an honorary member in 1930. The Laymen's Movement found in him a constant friend and supporter. He was the friend of all missionaries, many of whom enjoyed the generous hospitality of his home. To know him was a privilege. To be in his company was a benediction.

WAITING FOR THE PREACHER



THIS is the new PRAYER CALENDAR, and we feel it will be warmly received and appreciated by every friend of the B.M.S. It was designed and produced in war-time conditions. Probably at no other time in the Society's long history have our labours been attended with such grave difficulties. More than ever now the Calendar will serve to maintain powerful contact with the Society and its supporters in the Churches. The building depicted in the Calendar is one of the Kond Hills churches in India, and it should provide an instant appeal to your sympathy. The Calendar is very attractively printed in colour and we are confident it will be loyally supported and we propose to print the usual large edition. Will you help us to justify this confidence by ordering copies immediately? The price charged will remain the same. One shilling if ordered through your magazine secretary, or 1s. 4d. by post from the Carey Press, 19, Furnival Street, London, E.C.4.

PRAYER PARTNERS

"Be Still and Know that I am God"

Let us give thanks :

FOR the loving Spirit of God, imperishable, indestructible, constantly revealing Himself in countless ways and persons through the work of the Society, at home and abroad.

For the tokens of God's goodness that there were no casualties when the Mission House was partly destroyed on September 9th, nor in the destruction of our temporary quarters on September 24th.

For the record of the Society's history, wherein so often, seeming disaster has been the threshold to a fresh access of grace and of greater triumphs.

For the sympathy expressed by sister Societies, by our own people at home and on the field and for many practical tokens of their concern.

Let us pray :

THAT the faith of the members of the Society may not falter through all the present distress and that, holding fast to the purpose of God in establishing His Kingdom, we may seek more earnestly to follow Him and to enter more deeply into His sufferings.

For the Society's workers abroad ; that in days which hold big difficulties and trials, they may not be deflected from their task of preaching the Gospel and witnessing to the life and power of God in Jesus Christ.

For missionary students, men and women in our Colleges, that no disturbance nor irregularity in our College courses may turn them aside from their high purpose in Christ Jesus ; that they may learn of Him and study to show themselves approved of God.

For the officers of the Society, that in time of crisis they may be made wholly reliant upon God, sensitive to the leading of His spirit, quick to follow His will, courageous in thought and deed, loyal to God who called them, not according to their works but according to His own purpose and grace in Christ Jesus.

REV. CLIFFORD PARSONS

MRS. PARSONS

MISS WILLIAMSON

FOR SERVICE OVERSEAS

REV. CLIFFORD J. PARSONS, B.A., B.D., was educated at the Cambridge and County High School and received his theological training at Regent's Park College, London and Oxford. He is a member of Ferme Park Church, London, and served as T.T.T. Secretary, and in the Sunday School, League of Ropeholders and Boy Scouts. He has held student pastorates. Mr. Parsons is designated for work in Portuguese West Africa, and in preparation for this has taken a prolonged course in the study of the Portuguese language in Lisbon.

MRS. C. J. PARSONS (*née* Lottie Mills) is a member of Dorking Church and was educated at Dorking High School and Homerton College, Cambridge. She has had several years' teaching experience and has also been a Sunday School teacher.

MISS ETHEL MARION WILLIAMSON, M.A., is the eldest daughter of Dr. H. R. Williamson, and was educated at Chefoo School, China, Bristol Collegiate School and Bristol and Oxford Universities. She has sailed for Congo to be married to Dr. Stanley Browne, of Yakusu.

ADVANCE IN INDIA

Night Schools

"MISS SAHIB, ever since I became a Christian I have dreamed of reading my Lord's words myself, but I never thought that I would. Now the way has opened. I shall be very slow, but give me time, and I shall do it."

The speaker was an old man, one of four belonging to the primitive people in our Balangir district. They were so nervous that they could not hold their books steadily. In stumbling and stammering tones, they read what they contained. The marvel is that they could read at all, but they did. And they were making their way towards reading the enlightening Word of God for themselves.

A New Venture

THIS incident is the outcome of a plan to establish night schools for people who could not come in the day because their work prevented them from doing so. Lanterns, oil and apparatus were provided from a special gift; slates, pencils and books were obtained; and voluntary teachers were enrolled. Before long, 245 pupils were in regular attendance and 25 teachers were at work.

Some Results

SOME of the pupils have worked through the Primer and the second year book that gives the combined letters. They can now read the Child's Bible and the New Testament intelligently. The two latter books are kept by the readers as some sort of recognition of their perseverance and hard work.

The cost of running these schools is confined to the provision of oil for the lamps. As to the results, a missionary writes: "The masters have given in nearly all the schools very thorough and careful teaching and have done it with love and sympathy. They feel that this is something that they can do for God on their own, and they do it without looking for any reward. We are very thankful to see how perseveringly and tactfully they are working." Their reward is that they are opening mental doors through which the Word of God, which gives light, may enter.

COLOMBO GIRLS' BOARDING SCHOOLGIRLS AT NETBALL
[Photo: Miss E. W. Evans

FROM ALL QUARTERS

"WHERE then is the cause for any despair? Whatever the situation we can say with Paul: 'I know whom I have believed,' and we know that He is conqueror. The temporary loss of much that we hold dear no more means its total destruction than the death of Christ on the Cross meant the failure of His cause. May it not be that even this very loss may be a source of strength? The Cross of agony was no scene of destruction but one of victory. Are we not now called to take up our cross and follow Him? We know that though the Cross was a sign of contempt, it is the sign of the Christian victory. Christ is still 'The Hope of the World' because He alone can say, 'Be of good cheer, I have overcome the world!'"

G. HEDLEY BROWN.

* * * *

Fellowship in Prayer

PRAYERS are being offered in all parts of the world for the people of Britain. The Carey Church in Calcutta has formed a Prayer Fellowship through which the members pray in their homes each morning. Among other suggested petitions is one for all who are suffering by reason of the war and especially for children, that all may know the sustaining comfort and grace of Jesus. Another is that bitterness towards enemies may be kept from men's hearts. We gain strength in these distressing days from every evidence of a world fellowship at the Throne of Grace.

* * * *

From Upoto

"FROM the earliest days literature has been sold and distributed in three Congo languages, and to-day the New Testament is still a 'best seller.' At least eight tribes, speaking as many languages, are served by Upoto. There is growing harmony amongst these diverse peoples as in a united fellowship they participate in the ordinances of the Christian Church. Women's and Girls' Schools have helped in raising the standard of home and family life."

* * * *

At Bolobo

MANY years ago, funds were provided by the church at Melbourne Hall, Leicester, for the erection of a building at Bolobo. Ever since then, Melbourne Hall, Bolobo, has played a worthy part in the activities of the station. It has long been falling into decay, however, and a new building has become necessary.

The foundation stones were laid in the spring, one on behalf of friends in Leicester and as representing the missionaries was laid by Miss Wilson, and the other by Fataki, the oldest church member, acting on behalf of the Bolobo church, which has contributed 15,000 francs to the building fund.

Building operations are in the skilled hands of the Rev. Clifford Gill, and the enterprise promises great satisfaction. The two foundation stones were cast in cement and the letters—carved in wood by two clever natives—stand out clearly on either side of the entrance way. The ceremony was a new one in the experience of the Bolobo people and evoked great interest. "That house shall be called a house of prayer for all the people."

* * * *

Women's Work in Congo

THE Women's Committee of the Congo Protestant Council "seeks to disseminate information on particular aspects of the work among women and girls, but it would stress the fact that the ultimate practical result of fitting a new generation of women to bear their part in the general Christian advance must always be kept in view. We must aim at creating more enlightened homes and at enabling women and girls to feel that they can make a definite Christian contribution through home life. For this reason we would plead that increasing attention should

be given to the building up of family and communal life."

Congo Protestant Council Minutes, 1940.

* * * *

The B.B. and Missions

THE Boys' Brigade is holding courageously on its way amid great difficulties. In particular, its missionary contributions are being maintained. Last year the gifts of Baptist Companies amounted to £350. This amount came from one hundred companies and is mainly devoted to the work at Pimu, Congo. Each contributing company now receives a certificate on which Seals of Merit are fixed according to the amounts raised. As there are still one hundred and seventy Baptist Companies which do not contribute, it is hoped that the Baptist B.B. gifts to the B.M.S. will largely be increased in the future as these companies come into line with the others. Its Honorary Secretary, Mr. E. H. Warland, says, in a challenge to the companies, "The Missionary Auxiliary seeks the extension of Christ's Kingdom, and there is no retreat." Mr. Warland invites correspondence from all who are interested. His address is 16, Tudor Close, Cheam, Surrey.

* * * *

From Ceylon

IN connection with the National Missionary Society which is an indigenous, inter-denominational Society, there is a Church in the North-Western Province, and our minister at Madampe preaches there once a month. On May 31st, I was present when he baptized five converts from Buddhism; a husband, wife and son, in one case, and a husband and wife in another. This is really a Methodist area, and there are a number of converts on the Methodist side also, one of whom, however, insists on being baptized by immersion, and the Methodist minister has asked for the loan of our Church at Madampe for the purpose. Our own baptism was conducted in the district in a large pond, in very beautiful rural surroundings, and a large company was present. The pond is situated in the estate where these converts work, the superintendent of which is a good Christian.

STANLEY F. PEARCE.

* * * *

Happenings at Gaya

"LAST year our church secretary acquired a piece of land for a cemetery. It has been railed round and we are almost free of debt.

"About Easter we had the joy of twelve baptisms. Three of these came from the depressed classes, five from the congregation of the Union Church and four from the Leper Asylum."

J. T. SIDEY.

NOTICES AND ACKNOWLEDGMENTS

Arrival

7th October, Rev. J. Cross, of Udayagiri.

Departures

14th September, Mrs. W. C. Eadie and family, for Calcutta; Miss J. Lazarus, rejoining her parents at Cuttack; Rev. and Mrs. W. H. Ennals, Rev. and Mrs. H. B. Parris and Miss E. M. Williamson, M.A. (fiancée of Dr. S. G. Browne), for Yakusu; and Rev. and Mrs. C. J. Parsons, for Portuguese Congo.

19th September, Rev. W. Foster, B.A., for Calabar College, Kingston, Jamaica.

Births

6th June, to Rev. and Mrs. J. Russell, of Kibokolo, a son—Alan James.

22nd July, at Shillong, to Rev. and Mrs. R. V. Emery, of Rangamati—a daughter.

Death

15th September, at Rochdale, Mr. R. Watson.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

The Society's Banker's Address is
BARCLAY'S BANK, LIMITED, 150, HOLBORN, LONDON, E.C.1.
Telegrams. "ASIATIC, FLEET, LONDON."
Telephone No.: HOLBORN 5882.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—Anonymous, "for B.M.S. Funds," £1 17s. 6d., 11s. and 9s.; Anonymous, "In memory of Mr. J. A. Attenborough," £1; Anonymous, Southampton, "for the extension of Christ's Kingdom," £2; "A brawdd or Rhondda," 10s.; Old Age Pensioner, 86 years, £2; O. B., 6d.; "M," in memory of Mr. J. A. Attenborough, 10s.

Medical Fund:—K. L. (Barmouth), Leper Asylum, Cuttack, 10s.

Deficit Fund:—"B," 10s.; Ewarton, "in memory of a dear sister," 10s.

Emergency Fund:—Anonymous, £1.

GIFT AND SELF-DENIAL WEEK

OWING to the present emergency, there may be delay in despatching parcels of leaflets and envelopes. We are sure that this will be understood by churches and that alternative dates for the observance of the week will be chosen by them.

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

DECEMBER 1940
Volume 122
Price: TWOPEN

TSINGCHOWFU, CHINA: DISTRIBUTION OF GRAIN TO THE POOR [Photo by Rev. H. A. Emmott

OUR HEADQUARTERS

AS our readers know, the Mission House was bombed on the evening of September 9th-10th. The temporary accommodation which was afterwards found was also attacked on the evening of September 24th-25th. The result has been a serious dislocation of the work, especially a hindrance in correspondence and the loss of many of our records.

It has now been found possible to use a few of the rooms in Furnival Street, which will continue to be the headquarters of the Society, and to which all communications should in the first instance be addressed. Some of the staff are remaining there. Others have been transferred to Kettering, where a house has been made available for us. By this time a letter dealing with the Society's situation will have been sent to all missionary secretaries in the churches.

We are thankful to many churches and to a great number of individual friends who have written at this time to send their sympathy at our misfortunes and their appreciation that so much of our home organisation has been maintained.

WORK AMONG GIRLS IN CEYLON

By ELSIE W. EVANS

Girls' Boarding Schools have formed a prominent feature of our work in Ceylon for many years. In this article Miss Evans shows the part they play in evangelistic witness.

THE B.M.S. work in Ceylon amongst girls is carried on chiefly through the medium of our village vernacular schools and our boarding schools in Ratnapura, Matale and Colombo. In the vernacular schools the girls usually leave at an early age, but in our boarding schools they often remain until they are eighteen.

In the Colombo Girls' Boarding school children are admitted at the age of five, and many complete the course. The total enrolment is about ninety. Rather more than one-third of that number come from Buddhist homes, and they know nothing of the Christian religion on admission. When Buddhist girls come to school they often wear charms round their necks or upon their arms. These are supposed to keep away sickness.

In a boarding school we have a great opportunity for influencing girls for Christ. They are in daily and hourly contact with Christian teachers, and therefore are under direct Christian influence during the three terms of the school year. Who can estimate the influence of the daily opening of the school with Christian prayers, the scripture lessons, the Christian Endeavour Society, the attendances at Sunday School and church services? In all these ways the children are quietly but steadfastly brought under the power of the Christian gospel, and although all the girls do not take their stand and publicly acknowledge Jesus Christ as Saviour and Lord, many do, and more would do so if their parents would give them permission. Again and again girls write and say that they are not allowed to read their Bibles and pray when they are at home.

Here is a quotation from the letter of a Buddhist girl: "I am praying and reading the Bible every day when no one in the house can see me. They are all against me, even when I speak of anything about the religion. My relations are also against me; but God is not against me, so I need not be afraid. God is a Mighty One, who is able to do wonderful things, isn't He? Some day I will become a Christian girl by the help of our Lord and Saviour."

That girl knew the Way of Life, but, like many another, she put off the day of decision to "some day," and she is still a Buddhist. Of her it might be said, "Almost thou persuadest me to be a Christian."

AFTER girls have left school we try to keep in touch with them by correspondence, and the following quotations reveal what the girls really owe to the Christian Boarding School. "I shall never forget you for all the help you have given me when I was attending school, mostly for teaching me how to follow Christ." The girl who wrote that was a Buddhist when she entered school, but was baptized before she left. Another girl wrote: "I entered the school holding the hand of Satan, but I left the school holding the hand of the Almighty God. I trust His Omnipotent arm. I shall try to lead a better Christian life than I spent in school."

Old girls often drop in to see us especially if they are in any difficulty or trouble. One evening a nurse came in great sorrow as her fiancé was very ill with malaria. She poured out her heart and we prayed for him. The next morning she sent a letter to say he had no fever. She wrote the following: "Isn't it a great happiness, dear Miss Evans, that we Christians have someone to go to in our troubles. He will never send us back with the same bitter tears. My mind is at ease now and our prayers have been answered."

One of the important lessons we seek to teach in the Boarding School is to bring everything to God in prayer, and it is encouraging to know that when girls leave school they do remember how all-powerful prayer can be.

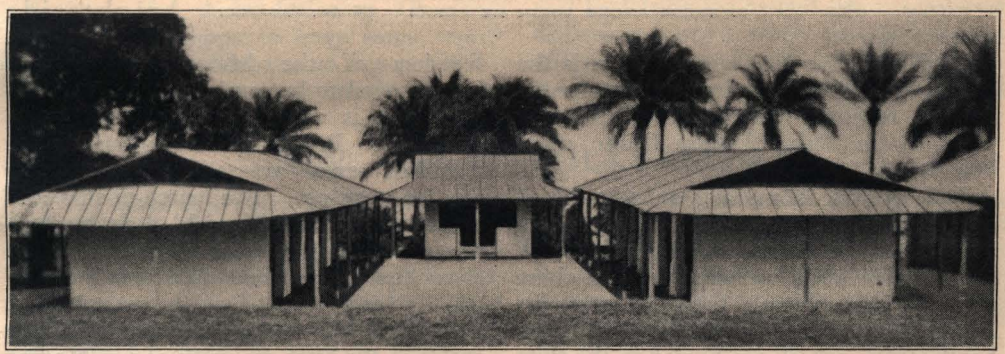
On October 15th, 1939, five girls confessed their love for Christ in baptism. Four came from Christian homes, the other one belongs to a Buddhist family, and the father gave his daughter, Lily, permission to be baptized. Lily had been

in the school a long time, but only recently expressed her desire to be a Christian. She and others in this group were brought to decision through addresses given by the Rev. T. A. de Silva, during an Evangelistic Mission.

THE work of a Boarding School depends upon the Christian staff of the school —teachers and matrons. We know what a debt we owe to Christian teachers, but the matrons who work quietly and unobtrusively day in and day out are indispensable. Miss Esther Dissanayake, the Senior Matron, is an old boarding school girl, and has been twenty years on the staff. Her influence for Christ is great, and there are many girls who look upon her as their friend, and old girls come to see her and confide in her. She is to them " Guide, philosopher and friend," Miss Dissanayake is a woman of deep spirituality and prayer. She is ably seconded in all her work by Miss Elizabeth Perera, who has been on the staff as matron for twelve years. Miss Perera, like Martha, looks after the food, no small item when there are over eighty children and the staff to feed. Miss Dissanayake and Miss Perera seek the good of the school.

Three years ago Miss Lettie Belleth assumed her duties as Vice-Principal. Miss Belleth belongs to a well-known Christian family, keen Baptists, and she brought to her task several years of experience in teaching. Her contacts in England, Wales and Scotland, and parts of the Continent of Europe, have all helped her in the work which she has done in the School, and out of it. She is a great believer in " Fellowship Camps," and has been one of the most enthusiastic workers in them since her return from England. Miss Belleth is at present Acting Principal during my absence, and she is assisted by Miss Pentelow, B.Sc., who belongs to China, but has been loaned to the Boarding School for a year.

We look forward to the time when the work, which was begun by the Baptist Missionary Society in 1812, will be carried on by the Ceylon Baptist Council. Devolution is slowly but surely going ahead, and it is our policy to help forward that devolution by handing over our work to our Singhalese brethren and sisters. The School will hold its Centenary in 1946, and before that time comes I think it will be under the full leadership of a Singhalese Principal. May the motto of the School, " Our utmost for the Highest," ever be maintained, and may it ever continue to be a centre of Evangelism !



BOYS' SCHOOL AT BOLOBO, CONGO, JUSTLY KNOWN FOR ITS HIGH STANDARD [Photo : The Editor

The World-wide Church a Fact

ALL over the world there are those who " wandered in the wilderness in a solitary way " who now, by devious routes—from the North and from the South, from the East and from the West—have come into the family of the Church of God ; from India and Siam and the Dutch East Indies, from China and Japan, from Persia and from Africa, from Latin America and from the far-off islands of the Pacific Ocean—they have found their home and their hope in Christ our Lord. In all these lands and in many others too numerous to mention there is a living Church—a Church which is producing its own leaders and is conscious of its unity with other Christians in Europe and North America and all over the world.

LUKOLELA RE-VISITED

By T. G. R. TYRRELL, Bolobo, Congo

Lukolela station, founded in 1886, is our oldest station on the Upper Congo. Within recent years, the work among a greatly increased population has made remarkable progress.

THREE months' residence at Lukolela early this year made an interesting interlude in a life of continual travelling. My previous charge of the work at Lukolela had been in 1928–29, during the furlough of Mr. and Mrs. Stonelake. It was good to meet old native friends and note the progress made in those intervening years.

Changes spelling progress strike the returning wanderer. The Girls' Boarding School has clearly proved a success since its inception only a few years ago. The thirty girls, under their capable matron Mankombo, look happy and well cared for, a fact attested by the Government doctor, who eulogised our girls' work on his recent visit. The Boys' Boarding School, some thirty-five strong, also shows good possibilities. Another new venture is the dispensary, which renders most valuable service, reaching perhaps its high-water mark in the Baby Welfare Clinic every Wednesday.

A CONGO TEACHER-EVANGELIST, HIS FAMILY AND SOME OF THOSE AMONG WHOM HE WORKS [Photo : The Editor

The church is making substantial, if slow, progress, both in quantity and quality. Some Communion Sundays will live long in one's memory. When there are baptisms, district teacher-evangelists bring in fetishes—trophies won from heathenism—which are buried in the river at Lukolela during the baptismal service. Deeds always speak louder than words, and it is most impressive to witness the baptism of new converts with the simultaneous destruction of the fetishes, emblems of their old way of life whose power has been broken. "All hail the power of Jesus's name" is sung lustily by people who have first-hand evidence of its meaning.

Lukolela has some large commercial companies which give employment to something like a thousand workers from the surrounding regions. Within the last decade, too, a Roman Catholic Mission has established itself, raising for the people a whole crop of questions whose answers need an introduction to Church History. So Lukolela provides a varied field, which should appeal to intelligent young folk at home who have a zest for tackling problems and a taste for languages ! The unfailing kindness of local Belgian friends, particularly in keeping me in touch with the wider world through their wireless, was greatly appreciated.

Missionaries on deputation visits at home are asked to tell the whole truth, so prone are we to dwell on the bright side of things. Readers of the MISSIONARY HERALD hardly need to be reminded that missionary work is one unceasing battle with evil. The Protestant Christians in the Lukolela area are still comparatively few in number. The witch-doctor and the fetish-maker still wield their mysterious power in the dark forests. On the river there are great numbers sunk in apathy and sin. Twelve years ago I remember the evangelist Onata telling me that the vast majority of his Mpama people had no idea of the meaning of the Gospel, and just did not grasp what it was all about. Since then we have had a great Revival, and in some places there has been undoubted advance. But the fight is hard and long. We go on, confident of the continued help and prayers of our fellow-workers at home. The state of the world surely calls us to put forth every possible effort in our Lord's service.

IN LABOURS ABUNDANT

By R. C. COWLING, B.A., B.D., Palwal, India

THE work at Palwal is going on steadily. I am chiefly concentrating on the present Christian community in the villages, some of whom are rather primitive in their ideas. Our work is being very much helped by the efforts of the staff in Baraut. In March they organised a week's course for the headmen of the villages, and invited us to send some representatives. We sent twenty-three men and we are already seeing the results in the willingness with which these leaders are now prepared to assist in Sunday worship, and in the absence of a mission worker, to take it themselves.

In April we had visits from two educational members appointed to look over our schools. Although we felt that the schools ought to be regarded as evangelistic as well as educational agencies, we felt that some of the criticisms of the methods adopted by the teachers were justified, and so Miss Fitzhenry very kindly acceded to a request to give the teachers a shorter course. This, too, has had a good effect, as the teachers were very interested in the modern methods of teaching the three R's without tears.

In July or August we hope to have a rather longer course for a number of selected chaudries or headmen here, to fit them for their duties as Christian leaders. We hope to have some representatives from Bhiwani at this course.

Our evangelistic work in the Hathin district has been hindered in one or two villages by two conferences among the Chamars, at which the Hindu Chamars induced some of the inquirers to put their thumb prints to a promise that they would have nothing further to do with Christianity. I think, however, that the effects of this will only be temporary, and that in time there should be a number of baptisms in that district.

In the village of Bamni Khera the Christian community have had to put up with severe persecution. For a time no employer would give them work, no shopkeeper would serve them, they were not allowed to gather firewood, and when one of them died we were at first refused permission to burn his body. However, things have become easier now. The faith which these converts have shown during their period of trial is most inspiring. Their simple belief in a future life in which there will be no more trouble, grief and pain, and in which they will enjoy spiritual blessedness, is reminiscent of that of the first century Christians.

I am finding the three months course at Livingstone College quite useful. The villages round here are reeking with disease of all sorts. The hospital folk here have been so kind as to help with advice and by letting me attend the out-patients' dispensary once a week. In the outlying villages I have found the knowledge I have picked up quite useful and helpful.

REV. G. J. WILKERSON

THE death took place on November 1st, at his home at Little Chalfont, Buckinghamshire, of the Rev. G. J. Wilkerson, missionary of the B.M.S. in Congo. Mr. Wilkerson joined the staff in 1913 after he had served seventeen years with the L.M.S. in Rhodesia. He was appointed to serve at Wayika, a station two hundred miles above Yakusu, established under the Arthington Fund. On that work being given up, he became associated with Yakusu and took charge of its out-station at Stanleyville and district. Stanleyville is the capital of the province of that name. Here, by the sincerity of his life and character, Mr. Wilkerson won the respect of the official and commercial representatives in that cosmopolitan centre. He rendered quiet and faithful service among the vast native population of the Bamanga tribe in the area and lived to see his witness come to fruition after years of slow response. The material equipment which was provided for the Mission was meagre, but before his retirement he saw this substantially altered by the provision of a worthy site and a more adequate brick school chapel towards the erection of which the European residents of Stanleyville made generous gifts. He also secured a large site for the erection of buildings among the Bamanga people which hold the promise of big developments. Mr. Wilkerson was but little known in this country, for he shrank from the pulpit and platform, but the sterling quality of his work in Congo will long abide. He earnestly wished to return to it, even after nearly fifty years' labour in Africa, but God had some other way for him. His widow and daughter will have the sympathy of many friends.

WORK AT THE HOME BASE

By W. W. BOTTOMS, M.A.

Mr. Bottoms has just completed three years' service as Young People's Secretary and has begun the temporary pastorate of New Road Church, Oxford. His work for the B.M.S. has been much appreciated. In his new ministry he will have the good wishes of many friends.

FOR three years I have had the great privilege of sharing in the home activities of the B.M.S. at close range. It has been a period in which the work of the Society has been carried on amid the strain and stress of general international upheaval and uncertainty, and of war conditions, including a period of evacuation and culminating in two severe blows through enemy action. Yet it has been amazing to me how, through all these things, the work has been maintained.

Much is due to the loyalty with which our churches support their Society. Anyone who travels the country on behalf of the B.M.S. will soon find how deep is the love which our people have for it. Every minister could, I know, bear testimony to this from his own pastoral experience. In every church there are enthusiastic people who give out of their abundance, more often out of their poverty or restricted means, and who take a lively interest in all the many sides of missionary work. But in visiting the churches as a representative of the Society, one sees even more how deeply the people care for the B.M.S. In the provinces especially, where deputation visits are fewer, one is received warmly and eagerly, and even a youth secretary is made to feel proud to represent so great an enterprise. The feeling is growing, I believe, that the B.M.S. is *our* Society, and not an odd, philanthropic institution attached to our churches. But this feeling needs fostering.

In his book, *The Life and Faith of the Baptists*, Dr. H. Wheeler Robinson describes the progress of a young man through the Sunday School, to baptism and church membership until, as a member in the church meeting, he comes to the discovery that he has not merely joined the church, but that he helps to constitute it. So every man, woman and young person in our churches needs to be led to feel that he, or she, helps to constitute the B.M.S. The true answer to the question, " What is the B.M.S. ? " is, " We are " ; we, the ministers, members and rank and file of the churches.

Few, except those who have worked in the Mission House, can know the debt we all owe to the clerical staff. Its members look on their work in the highest way, regarding it as a definite service and contribution to the work of God. They are always prepared to put in extra hours, and they take pains to be interested in every side of their work as a part of the great whole. Besides being members of our churches, many are keen workers for the Society there, rushing home from the office to run a Ropeholders' meeting, or to attend a missionary committee or working meeting. During the days immediately following the bombing of the Mission House they worked wonders rescuing, lifting and carrying precious papers and files from among the debris. Their one anxiety was to get on with the work again with the least possible delay.

Whatever lies ahead, no difficulties will stop the work of the B.M.S. The ready service of the missionaries abroad and the loyal support of the people at home will continue to be knit together by the devoted service of the staff, for all are one, servants of the Lord Jesus Christ, who first inspired the work and who maintains it and provides for it by His power and wisdom. To have shared, in some small way, in this work for a short time, has been an unforgettable experience.

From China

THE churches in Shantung need the sympathy and prayer of the home churches in a time of suffering. The work shows many signs of advance. At a baptismal service held last August in Tsingchowfu, Shantung, seventeen men and eleven women were baptized.

We should also remember the Church in Japan, which has grave decisions to make and great responsibility resting upon it, placed as it is in a totalitarian state whose exactions become increasingly active.

AN APPEAL FROM THE TREASURER

I WANT to remind our friends in all parts of the country that we have two imperative financial needs at the present time :

(1) THE DEFICIT.—This now stands at £17,007, having been reduced by only £6,178, since April last. Many churches and individual friends have responded most generously to our earlier appeal. It has not been possible, however, for some to help us because of the losses sustained as a result of enemy action. Others have postponed their help until the autumn, and we are now anticipating this at an early date. There are, however, some who have not yet done anything in the matter and for whose help I think we may fairly and confidently ask.

It is obvious that the Deficit *must* be cleared. It is a drag upon our work as long as it remains, and the sooner it is cleared the sooner we can carry on with untroubled minds. I ask, therefore, for all the help possible to achieve this, and at the earliest possible date.

(2) INCOME.—This has become a matter of some anxiety. War conditions have hit many churches and individuals hardly, and we know it will be quite impossible for them to maintain their contributions to the Society despite their keen desire to do so. We know they will do their very best for us, but are bound to anticipate a considerable reduction in our total income because of this. On the other hand there are many, again both churches and individuals, who are in a better financial position because of the war. It is to these that I make a special appeal and ask that they will do something extra and beyond their usual help, in order to make up that which is lacking from those who are less fortunate. I am certain that a good deal could be done by such helpers if the matter is taken in hand in good time, and for that reason I am bringing it under their notice now.

There are also many friends who have been evacuated into new areas and who may find it difficult to transmit their contributions through their home churches. I am sure the missionary secretaries and treasurers of the churches such friends are now attending will be only too glad to arrange to send us these gifts in the names of the donor's own church, and we will see they are duly credited with them.

In order that the work in the various fields may be maintained, it is necessary that our total income from the churches shall be at least equal to the income of last year. I therefore appeal most earnestly to our friends everywhere to help us to the utmost limits of their power. If that is done, and only so, then the money which has been sent us so generously from America should enable us to carry on and to avoid a further deficit. I am sure all will agree that this is most desirable under present conditions.

Will you who read this do all you can to help us, and do it as quickly as possible ?

H. L. TAYLOR.

MRS. WILLIAM L. FORFEITT

ANOTHER link with the pioneer days of the Congo Mission has been snapped by the death of Mrs. William Forfeitt which took place in this country on October 31st. Mrs. Forfeitt belonged to the Collier family of Reading whose members rendered valuable service to the denomination at home and abroad. After her marriage in 1893, she shared her husband's life and work at Upoto station, on the Upper Congo, until their retirement thirty years later. When she arrived at Upoto, the work had scarcely begun among the turbulent pagan population which occupied the district. The station site was largely jungle, but, under the patient labour of the missionary staff, it was transformed to order and beauty. A like transformation took place in the lives of thousands of natives throughout a wide area on both banks of the river. In the manifold labours of the thirty years of their missionary career, Mrs. Forfeitt shared the efforts of her husband and generations of Congo women and girls have reason to thank God for her. She is still remembered with affection by many in Congo and in this country.

PARTNERS IN PRAYER

Let us give thanks :

FOR the kindness which has made it possible for the B.M.S. to find temporary quarters for some of its staff in Kettering.

For the safe arrival of missionaries travelling to China and to Congo.

For the safe keeping vouchsafed to staff and pupils of Walthamstow Hall, Sevenoaks.

For the loyalty shown to the B.M.S. by the churches.

Let us pray :

FOR our missionaries, placed under heavy strain by reason of their anxiety for loved ones at home.

For our fellow Christians in the Far East, especially those in association with the B.M.S. in Japanese-occupied territory in China. All Christian churches are being faced with new and grave problems. It is a time of testing and trial and may become a time of persecution as the Church has once again to face the old problem of loyalty to God or to Cæsar.

For all companies of Christians in non-Christian lands, celebrating the birth of the Saviour. May they enter more deeply into the meaning of Christmas ; may they receive its best gift—the Lord Jesus Himself ; may the whole world at this season be turned to God in Christ, through whom alone are peace and goodwill to be found.

In India

A BOOK of Notes on the Hebrew Prophets has been prepared by one of our missionaries in the *Lushai Hills*. Let us pray that the word of the Lord may come through the mouth of His ancient prophets to this young Church with quickening power.

In recent news from *Delhi* we hear of a larger enrolment in the Moslem Girls' School and of increasing interest taken by pupils and their relatives and friends in the Gospel message the school exists to proclaim. Your prayers are asked for this work of special difficulty, that God will use every effort to win the Moslems to Himself

Five or six women students in the Dacca Medical College are Christians. To maintain a Christian witness among non-Christian minds is not easy. Prayer is asked for efforts being made to enlist these Christian girls in making Christ known among their fellow-students.

FOR JAMAICA

MR. WALTER FOSTER, B.A., is a member at Bourton-on-the-Water Church. He was educated at Cheltenham Grammar School ; Wycliffe College, Stonehouse ; Bristol University, and Regent's Park, Oxford. He has a strong sense of his call to work as an educational missionary. He has served as Sunday School Superintendent and Teacher, with the Christian Endeavour Society, the Choir and the Laymen's Movement, and has taken part in Local Preaching. He has arrived in Jamaica to serve for three years on the staff of Calabar College, and his gifts will also be used in ministering to the churches.

How They Found Christ : Stories of Indian Christians. By Rebecca J. Parker. 148 pp. Cloth. Illustrations. (S.P.C.K., 3s. 6d. net.)

THE Gospel has met with great and extensive responses among the depressed multitudes of India. But equally striking victories have been won among the high and educated castes. This book tells the stories of outstanding converts who have found Christ after eager searching and at much cost to themselves. They include men and women, born and reared in Hindu or Moslem homes, who have brought a wide variety of talents to Christ and His service and have made notable contributions to the spread of the Gospel in their native land. It is a record both moving and humbling.

H. L. H.

INTENT ON THE MESSAGE [Photo : Mrs. Moorshead

FROM ALL QUARTERS

IN a world like this, it is good to be allowed to work for something constructive.

—A MISSIONARY.

* * * *

The Missionary Duty

I AM convinced that in the Gospel of Christianity—the Sovereignty of God, the Fatherhood of God—the sacrificial nature of His Love—the sonship of man with its far-reaching implications of the brotherhood of all mankind, irrespective of race, culture, colour and civilisation—there lies the only hope for the woes of this sorely stricken world.

The missionary duty of the Church is not something that can be done only when all else is done, if there are time and money and men. It is a compelling impulse at the heart of the Gospel, and if and when the Church regards missionary work as of secondary importance she sows the seeds of her own spiritual decay.

E. H. SCOTT.

* * * *

Deputations

THE visits of missionaries and headquarters' representatives to the churches in all parts of the country are proceeding mostly along normal lines. Modifications, due to war-time conditions and to a smaller number of missionaries on furlough, are, of course, necessary. But it is encouraging to notice the determination of churches to carry on and the readiness of deputations to accept the discomforts of travel in war-time conditions. One district, which is typical of others, reports that during a fortnight's tour every meeting was held and every appointment was kept. Another district, largely rural, reports that, with the aid of local ministers, the deputation visit included thirty-eight meetings and services in fifteen churches in ten days. The secretary writes : " I have heard many expressions of appreciation of the visits of the missionaries."

A Seaside Response

FRINTON-ON-SEA is on the East Coast. The church there is sadly depleted by the evacuation of members to other areas. Nevertheless, those who remain decided upon a special effort to aid the B.M.S. in its present need. Retiring offerings were therefore taken on a recent Harvest Thanksgiving Sunday, with the result that £5 8s. 1d. was raised.

This is but one of many evidences that seaside churches, as well as churches in other distressed areas, are standing by the B.M.S. They are setting a standard to churches everywhere.

* * * *

Holiday Gifts

WYCLIFFE Church, Reading, added to its customary generous support of the B.M.S. by organising an effort towards the removal of the deficit. The membership was arranged in fifteen groups, for each of which a collector was appointed to raise a minimum of £1 from amounts which the members had saved through having no summer holidays. The response was such that over £45 was received.

* * * *

Advance in China

DR. H. H. TSUI, Executive Secretary of the Church of Christ in China, writes, in a letter to Dr. Williamson, about his recent journey to parts of " Free " China. The trip is described as a hard, but most interesting, one. The new missionary work in Kweiyang is very encouraging. Three Chinese missionaries have been placed here and at Tingfau and the local committee is raising funds for their support.

Work is being begun among the tribes on the western border of China. Plans have been made, in co-operation with local leaders, for medical, educational and evangelistic work. Twenty Chinese workers are already settled here. " Before long," Dr. Tsui says, " you will hear more from us about the Border Mission."

The Desire for Prayer

THE women of the church in Dacca, Bengal, are holding special meetings for prayer in their homes during the coming months. The hope is that each hostess will gather her Christian and non-Christian neighbours at regular intervals to hear of God and to pray to Him. The intention is to proclaim Christ to those who have not heard of Him and, by placing this task on the women of the church, to deepen their own prayer life and add to the spiritual strength and effectiveness of the churches in the city and district.

* * * *

NOTICES AND ACKNOWLEDGMENTS

Births

15th October, at Berhampore, Ganjain, to Rev. and Mrs. Gordon Soddy, of Bishnupur, a daughter—Frances Ann.
23rd October, in Calcutta, to Rev. and Mrs. E. Leslie Wenger, of Serampore, a daughter—Janet.
30th October, at San Salvador, to Dr. and Mrs. J. Saxton, a son—David.

Deaths

31st October, at Southampton, Mrs. William L. Forfeitt, formerly of Upoto.
1st November, at Little Chalfont, the Rev. G. J. Wilkerson, formerly of the Yakusu mission.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses.

General Fund :—Anonymous, Blenheim Crescent Church, Luton, for work in China, 10s. ; Anonymous, 5s. ; " Old Friend," £10 ; B.G.N., 10s. ; In Memory of Mr. J. A. Attenborough, 11s. ; " M.S.", Aylesbury, 10s ; Someone in Durham, 1s. ; X.X., 12s.

Medical Fund :—H.S., 10s. ; Mr. J. Hasler, 10s.

Gift Week :—A Constant Reader, 5s.

Deficit Fund :—E.S., " An old age Pensioner," 5s.

* * * *

AMONG THE NEW BOOKS

Christian Pacifism Re-examined. By C. J. Cadoux. 245 pp. (Basil Blackwell, 12s. 6d.)

THIS very interesting, frank and sincere book examines afresh in all its implications the question of whether participation in war is morally wrong for Christians. The author, who is Vice-Principal of Mansfield College, has been a member of the Fellowship of Reconciliation since its formation in December, 1914, and has long been known as a convinced pacifist. An earlier book, entitled *The Early Christian Attitude to War*, which won high praise from Harnack, has recently been reissued in a cheap edition. There are many evidences in these pages of searchings of heart and much trial of spirit. In the last chapter Dr. Cadoux makes plain that his sympathies in the present struggle are with Britain and that he dreads a German triumph. Indeed, he puts forward a theory of " the relative justification " of war, which many will feel cuts the ground from under his own feet. At the end of all his careful reasoning he confesses that it is only the savagery of war and the fact that one war breeds another that keeps him from agreeing that, at any rate in the present circumstances, one is justified in engaging in it. Most of his fellow Christians have no illusions as to the truth of these things, but feel also that there is offered them at present no moral alternative to the dread arbitrament of war. Dr. Cadoux prints as an appendix a new translation of Origen's defence of early Christian pacifism, and regards himself as stating Origen's main argument in a fuller and more modern form. These pages, though they may fail completely to satisfy either pacifists or non-pacifists, and though they contain many debatable minor points, will well repay study for the sake of their fairness and candour. One small matter of fact needs correction ; the German delegation to the Oxford Conference in 1937 represented the Federation of Protestant Free Churches and included a Baptist.

E. A. P.

:: :: 1941 :: ::

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